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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. III.—(LXXIII).—SEPTEMBER, 1925.—NO. 3.

MEDIATRIX OMNIUM GRATIARUM.

SINCE 1891 there have been three *ex cathedra* papal decisions, by Leo XIII, Pius X, and Benedict XV, which affirmed that the Mother of God is the "Mediatrix Omnium Gratiarum". This was the opinion also of St. Alphonsus Liguori, Doctor of the Church. Her feast under that title is on 31 May, and Benedict XV ordered a new office in her honor under the same title. St. Bernard, too, another Doctor of the Church, called her the "Uberrimus Aqueductus Omnium Gratiarum".

Pius X[1] said she is the Restorer of a Lost World, "Reparatrix Perditi Orbis". He tells us: "From the communion of pain and will between Mary and Christ she well merited to become the restorer of a lost world, and the dispenser of all the gifts which Jesus obtained for us by His death and blood." Benedict XV in a letter to the Sodality of Our Lady for a Good Death, 22 March, 1918, tells us: "It may rightly be said that Mary with Christ redeemed the human race." Christ is the natural and moral mediator between God and man, and as mediator He reconciled God and man; He by His death satisfied for our sins primarily, and secondarily, as a consequence of this reconciliation, He merited for us supernatural good and salvation. Mary, however, is called our co-redeemer because she coöperated physically, by bearing, nursing, and caring for our Redeemer, and morally by freely consenting to become the Mother of our Redeemer. From her consent in the order established by God, depended our redemption. St. Bernard said in this connexion, addressing her: "The price of our

[1] Encycl. *Ad diem illum*, 2 Feb., 1904.

redemption is offered to you; we shall at once be freed if you consent. . . . Say the word which earth, hell and heaven are waiting for!"[2] She renewed this assent when she stood by her Son dying on the cross: there, as Pius X told us,[3] "Summoned by Christ to the work of human salvation she merited for us *de congruo,* as they say, what Christ merited for us *de condigno".*

The Fathers of the Church from the earliest ages often applied to her the title of co-redemptrix. St. Justin Martyr,[4] Saint Irenæus,[5] Tertullian[6] and St. Ephrem the Syrian,[7] so speak of her. They do so especially in their explanations of the Protoevangelium[8] when they treat of her as the new Eve. Although as St. Paul said:[9] "There is one God and one mediator of God and man, the man Christ Jesus, who gave himself a redemption for all," and although our redemption could have been accomplished without Mary, yet as a matter of fact the Blessed Virgin gave us the Redeemer and consented to the reparation; thus she became literally the secondary and subordinate cause of our salvation and "the restorer of a lost world." Most theologians of note at the present day hold this opinion. Among these are: Terrien, *La mère des hommes,* Paris, 1902; Hugon, *Mater Divinae Gratiae, Revue Thomiste,* xi, 577, Paris, 1903; Neubert, *Marie dans l'église anténecenée,* Paris, 1908; Van Crombrugghe, *Tractatus de Beata Virgine Maria,* Ghent, 1913; Merkelbach, *Mater Divinae Gratiae, Revue Ecclésiastique de Liége,* x, 1914; Girard, *Revue du Clergé français,* cii; and Bainvel, *Marie Mère des graces.* This last writer gives a bibliography of the new office of Mary, the "Mediatrix Omnium Gratiarum". These theologians universally admit that she is the mediatrix of all grace: they dispute only about secondary facts.

St. Bernard[10] said, "There is need of a mediator to that mediator [Christ] and there is no more useful one to us than

[2] *Homilia* iv, *Super missus est,* n. 8.
[3] Encycl. *Ad diem illum.*
[4] *Dial. cum Tryphonio.*
[5] *Advers. Haeresim,* iii, 22.
[6] *De Carne Christi.*
[7] In his hymn *De Instauratione Ecclesiae,* lv, 1.
[8] *Genesis* 3:15.
[9] I. *Tim.* 2:5, 6.
[10] *De Duodecim Praerogativis B.M.V.*

Mary. . . . She is our mediatrix through whom we receive the Lord Jesus into our homes." In the ontological order the Blessed Virgin as the Mother of God touches the confines of divinity, as Cajetan said,[11] since she is endowed with a certain infinite dignity. The dignity of Divine motherhood was the impelling reason for her fulness of sanctifying grace wherein she transcends all other creatures taken together. She holds a middle place between her Son and mankind, whether we regard Christ as God or as our primary mediator; and so we may call Mary even in the moral order our mediatrix, for a reason parallel to the mediation of Christ in His office of uniting God and man.

Without going into the technical distinctions offered by disputing theologians as to the method of her mediation, and these distinctions vary from an estimation of her work as mere prayer to a strict insistence upon coredemption as such, the practical point of view for us is the very clear *ex cathedra* pronouncements of the Popes concerning Our Blessed Lady. Leo XIII said:[12] "Divino concilio coepit advigilare Ecclesiae, sic nobis adesse et favere Mater, ut quae sacramenti humanae redemptionis administra fuerat eadem gratiae ex illo in omne tempus derivandae esset pariter administra—In the divine providence He began to watch over the Church, and thus the mother began to be with us and to help us, as she who had been the minister of the sacrament of human redemption also would be the minister forever of the grace derived from Him."

Pius X concurring in this doctrine[13] said, "From this communion of pain and will between Mary and Christ she merited most worthily to become the restorer of a lost world, and thus the dispenser of all the gifts which Jesus obtained for us by His blood and death.—Ex hac autem Mariam inter et Christum communione dolorum ac voluntatis promeruit illa ut reparatrix perditi orbis dignissime fieret, atque id eo universim munerum dispensatrix quae nobis Jesus nece et sanguine comparavit."

Many theologians teach that this mediation of Mary is universal; namely, that Mary has a part in imparting all graces

[11] *Comm. in ii-iiae,* q. 103, a. 4.
[12] Encyclical *Adjutricem Populi,* 5 Sept., 1895.
[13] Encycl. *Ad diem illum.*

whatsoever. Many testimonies, even from the earliest ages, can be found in which the conferring of every grace is ascribed to Mary. Among modern writers Terrien, for example, thinks it certain that in the distribution of all graces Mary acts in the universal sense, does all, so that no exception can be found. It seems to be impossible to interpret the clear decisions of the three Popes in any other manner.

Leo XIII[14] says *ex cathedra* just what Terrien repeats: "Vere proprieque affirmare licet nihil prorsus de permagno illo omnis gratiae thesauro quem attulit Dominus . . . nihil nobis nisi per Mariam, Deo sic volente, impertiri.—Truly and properly it may be affirmed that nothing at all is granted from the very great treasury of all grace which the Lord brought us, nothing is granted us, God so willing it, except through Mary." Therefore[15] he further said, "Deus qui nobis talem mediatricem benignissime miseratione providit, quique totum nos habere voluit per Mariam (ita S. Bernardus *In Nativitate B. Mariae*), ejusdem suffragio et gratia faveat communibus votis.—God who in His most benign compassion provided us such a mediatrix, and who wished us to have all through Mary (thus St. Bernard *In Nativitate B. Mariae*) by her prayers and favors He grants our prayers generally."

Thus also Pius X calls Mary "Universorum munerum dispensatricem", the dispenser of all graces, and, as we said before, Benedict XV aproved a mass and office of the Blessed Virgin as the "Mediatrix Omnium Gratiarum." The liturgy of the Church also calls Mary the "Mother of Divine Grace."

The mediation of the Blessed Virgin strictly considered, however, is a sequel of the coredemption; likewise the universality of the mediation is founded upon and energizes by the same coredemption; therefore Mary has her part in distributing the same grace, that is, in distributing all the gifts which pertain to the order restored by Christ. As our Mother cooperated in our redemption secondarily and subordinately, so likewise she has a secondary and subordinate part in the distribution of grace when we consider her dignity absolutely: practically she distributes as the chief minister of her Son. This fact is expressed in the collect of the Mass and the prayer

[14] Encyclical *Octobri mense,* 22 Sept., 1891.
[15] Encycl. *Jucunda semper,* 8 Sept., 1894.

of the office of the "Mediatrix Omnium Gratiarum"—"Domine Jesu Christe, noster apud Patrem mediator, cui beatam Virginem Matrem tuam matrem quoque nostram et apud Te mediatricem constituisti: concede, ut quisquis ad te beneficia petiturus accesserit cuncta se per eam impetrasse laetetur.—O Lord Jesus Christ our mediator with the Father who madest the Blessed Virgin, Thy mother also our mother and mediatress with thee; grant that whoever cometh to thee seeking favors may be rejoiced by obtaining all through her."

Leo XIII in the Encyclical *Jucunda semper* quotes St. Bernard of Sienna; "Omnis gratia quae huic saeculo communicatur triplicem habet processum. Nam a Deo in Christum, a Christum in Virginem, a Virgine in nos ordinatissime dispensatur.—Every grace that is sent to the world has a triple procession, for it is dispensed in the following order: from God to Christ, from Christ to the Virgin, from the Virgin to us."

The prayer of St. Ephrem the Syrian, who died in 373, sums up this doctrine: "My Lady, most holy Mother of God and full of grace, inexhaustible sea of divine largess and singular favor, distributor of all good, after the Trinity sovereign of the universe, after the Paraclete our highest solace, and after the Mediator the mediatress of the whole world: see my faith and my desire given, and do not despise me unworthy, nor let the vileness of my deeds check thy immense mercy, O Mother of God, name most beloved by me. There is no sign of victory better than thy help. Thou hast taken away all tears from the face of the earth; thou hast filled mankind with every gift; thou hast brought joy to heaven and salvation to earth. Through thee we hold the surest pledge of our resurrection; through thee we hope to attain the kingdom of heaven; through thee, O only immaculate heart, all glory, honor, and sanctity from the first Adam Himself even to the consummation of time, has come, comes, and will come to the Apostles, Prophets, the just and the humble; and in thee, O full of grace, every creature rejoices."

That prayer by St. Ephrem is in the new office, as is the following address by St. Germanus, Bishop of Jerusalem in the eighth century: "we who are poor in godly deeds and manners, while, O Mary, we see the riches of the divine benignity shown to us through thee, willingly say, the earth is full

of the mercy of the Lord. We, in the multitudes of sinners exiled from God, through thee seek God, find Him, and in the finding are saved. Therefore, O begetter of God, so powerful for salvation is thy help, and of such nature that no mediator with God other than thee is needed. For surely there are no bounds to thy magnificence; thy help is inexhaustible. The number of thy benefits is beyond compute, and no one attains to salvation except through thee, O most holy one. No one save thee, O thrice chaste, obtains the gift of God. No one unless through thee, O most venerated, obtains in God's mercy, the gift of grace."

In the volume entitled *Mariology* in the Pohle series of Dogmatic Text-Books[16] is the statement: "There is justification in the probable, though not strictly theological opinion of St. Alphonsus de Liguori, so hotly contested by Muratori, that our Divine Savior bestowed His graces on mankind through the Blessed Mother, who may therefore truly be called 'dispensatrix omnium gratiarum'. It is in the same sense that St. Bernard refers to her as the 'uberrimus gratiarum aqueductus'." According to these recent decisions by three Popes this opinion is no longer "merely probable". From the encyclicals of 1894 and 1891 the opinion of St. Alphonsus Liguori was anything but probable twenty-eight years before that edition of Pohle was printed—it was certain. It was no longer an opinion, but a matter of faith.

AUSTIN O'MALLEY

Philadelphia, Pa.

ARISTOTLE AND EVOLUTION.[1]

THERE are two ways of explaining how the variety of species observable in plants and animals could have arisen. One way is by creation: God could have created all these various species in the beginning and given them the power of preserving their species by reproduction. The other way is by evolution, either limited or complete. The advocates of limited evolution hold that God created a few simple types of species in the beginning and from them were developed by a

[16] St. Louis, 1919, third edition.

[1] This is the first of three articles on Evolution. The second, to appear in the October number, is entitled "The Fathers and Evolution"; and in the November issue will be printed the third, "The Scholastics and Evolution".

gradual ascending process of evolution all the other species up to, or even including the body of man. In this process they hold that the conservation and concurrence of God was necessary, and that the soul of man was created immediately by God. The advocates of complete evolution claim that all species, man in soul and body included, were evolved from inorganic matter by a gradual ascending process of evolution through the action of the physical and chemical powers of nature alone.

Partial or limited evolution is now held or favorably regarded by a number of prominent Catholic scientists. One of them, Canon Dorlodot, claims, too, that some of the Fathers of the Church and Scholastic theologians favor this form of evolution in their writings; others, however, controvert this contention of the learned Canon's and hold the opposite opinion.

It is fortunate under the circumstances that we have the authority and principles of the greatest of all philosophers to enlighten us. Aristotle, "the master of them that know," as Dante styles him, in formulating his system of philosophy, had necessarily to consider and decide the question of the mutability or permanence of species. It is the purpose of this paper, then, to present the teaching of Aristotle concerning the important question of evolution.

The presentation of his teaching will serve also to throw light on the teaching of the Fathers and Scholastics on the same subject; for most of the Fathers and all of the Scholastics were well acquainted with his writings. St. Augustine, in his treatise on Christian Doctrine, advises his readers to make use of the knowledge of the heathen philosophers for Christian purposes, a proceeding which he calls a "spoiling of the Egyptians". He states that this was done by many of the Latin Fathers and by innumerable Greeks. He himself was an ardent student and admirer of Plato, and he praises Aristotle as a philosopher of great talent, far superior to the majority.

St. Basil, in his Hexaemeron—homilies on the six days of creation—made great use of Aristotle's treatises on plants and animals in relating the wonders of creation. St. Ambrose was so pleased with them that he translated them into Latin, adding original matter of his own, and used them for his own homilies.

As Scholastic philosophy was founded on the teaching of Aristotle, its exponents were necessarily familiar with all his works. St. Thomas, in particular, quotes from practically all of them and treats these quotations as oracles of wisdom, second only in authority to Sacred Scripture. Moreover, both the Fathers and the Scholastics adopted the principles by which Aristotle disproved the theory of scientific evolution, as held and taught to-day.

Aristotle was so familiar with the facts and arguments in favor of evolution and presented them so candidly that any one not acquainted with his complete system is apt to imagine that he believed in evolution; and in fact he has been claimed by some evolutionists as an advocate of their theory. Nothing, however, is farther from the truth, as will presently appear. But first let us show his familiarity with the theory.

In his treatise on "Generation and Corruption," Chapt. IV, he teaches that the world is composed of four elements, earth air, fire, and water. These elements are mutually convertible into one another. From them are formed all bodies whether mineral, vegetable, animal, or human. All bodies thus formed are subject to change; those endowed with life[2] grow, reach maturity, decay and are resolved again into their primary elements. Hence all things move in a circle. As he says in Physics, Book III, Chapt. 8, tx. 73, "The corruption of one thing is the generation of another."

In his treatise on "The Generation of Animals," Book II, C. 3, he tells us that the process of corporeal formation is progressive, advancing from the simplest to the most complex, from the lowest to the highest. Man, for instance, has first been an inorganic substance, then a plant, next an animal and finally a man. The higher forms contain the lower and something in addition; just as in numbers, for instance, five contains the number four and a unit besides. The ordinary forms of reproductions are by seed, egg or foetus; but some plants and some lower forms of animals arise directly from the soil, or from water or from decaying organic matter (spontaneous generation).

Thus we see that Aristotle provides all the processes required for evolution. But that is not all: he gives instances

[2] *The Soul,* Chapt. 12, Book III.

of the transformation of species. In his book on "Plants", Book I, Chapt. 7, he has the following: "Again, some plants are transmuted into another species. Thus, for instance, they say that the calaminth is changed into the mint, and that goat-wort, if cut off and planted near the sea, becomes wild-thyme. Wheat and flax, they say, are also transmuted into different species. Beleninum, which is very deleterious in Persia, becomes edible when transplanted into Egypt and Palestine. The almond and pomegranate, too, lose their noxious qualities under cultivation," etc.

In his treatise on "The Generation of Animals," Book II, Chapt. 7, he chronicles various accounts of the offspring resulting from the mating of different species of animals, and even, he adds, "according to the proverb which says, 'Africa has always something new to offer,' of different genera." "These mongrels, they say, are also fertile amongst themselves, with the exception of the mule, which is always barren." He remarks that the instances just recorded happen but rarely, but they do happen; and in the case of dogs, foxes and wolves, it is certain. He explains that these animals are about the same size, are nearly related and have the same period of gestation.

In the same work, Book III, Chapt. 9, he describes the life-cycle of insects; for instance, from the butterfly's egg to the caterpillar, thence to the chrysalis and lastly to the butterfly. Finally in Chapt. II, he answers the great question—how did quadrupeds and men first arise on the earth? The answer is given hypothetically, because Aristotle held (Phys., Book VIII) that matter and life were eternal. "Concerning the first generation of men and animals—if they ever had a first beginning, as some maintain—you will not be rash in concluding that they arose in one of these two ways: either from a worm or from an egg. For since they must have food for growth and nourishment, this must be stored either in themselves or in the concept. We confess, then, that such a generation is either from an egg or a worm. But it is less likely to proceed from an egg, for we see no generation of animals in this way; whereas from a worm we see animals generated, both those with blood and those without."

Note that Aristotle considered the above a satisfactory answer to the question proposed. Why so? Because an egg

develops directly into its proper species; and a worm, by passing through the chrysalis state, does the same; e. g. the caterpillar, after passing into the chrysalis state, develops into the full-grown butterfly, quite able to take care of itself. No doubt he had some such process in his mind in the origin of quadrupeds and men. What he thought about the soul of man will appear later.

Now if, in addition to the foregoing details taken from his works, we bear in mind that he carefully studied all the systems propounded by previous philosophers to explain the origin and formation of the world, among them the theory of Pythagoras of the transmigration of souls;[3] that he was familiar with the myths about the metamorphosis of men and animals into one another; we must conclude that Aristotle was thoroughly acquainted with the facts upon which evolution is based. In fact Darwin declared in a letter written toward the close of his career to Ogle in 1882, "From quotations I had seen I had a high notion of Aristotle's merits, but I had not the most remote notion what a wonderful man he was. . . . Linnaeus and Cuvier have been my two guides,[4] though in very different ways, but they were merely schoolboys to old Aristotle."[5]

Let us now see whether Darwin's admiration of Aristotle arose from the fact that he found him in agreement with his own theory, or because he found his theory refuted by the great philosopher so completely that he felt like a schoolboy who had handed in an exercise full of blunders.

In opposition to the theory of evolution Aristotle lays down the general principle of the fixity of species—like begets like.[6]

To show the fallacy of evolution, he proceeds as follows:[7] "If we suppose that a species generates a different species and this in turn another different species and so on, it is evident that such a process would give rise to an infinite series of changes; but nature avoids the infinite. For the infinite has no end, whereas nature always has an end in view in all its operations." This is the doctrine of the final cause which he treats in

[3] *The Soul*, II, 2.

[4] *Gods* in book, but evidently an error.

[5] Dr. Walsh, *The World's Debt to the Catholic Church*, Chapt. 10, p. 174.

[6] *Metaphysics*, VII, tx. 28.

[7] *Generation of Animals*, I, 1.

"Physics," II, Chapt. 8, tx. 82. There he shows that nature acts like an architect, who first plans his building and then proceeds to carry out his plan to completion. So nature always has a plan in view and works toward this as an end. What is to come of this infinite series of changes of species? Nothing; for it never reaches an end, never ends in anything definite. The supposition then is absurd.

In the next place the constant mutation of species supposes an innate tendency in living beings in direct contradiction to another innate tendency of nature whose presence is ackowledged by all; that is, the instinct of self-preservation.[8]

Nature has implanted in it by "that beautiful and divine being above" a tendency toward immortality, inasmuch as it tends to what is better for it. Now as *to be* is better than *not to be,* each living thing tends to prolong its existence; but as it is impossible for a contingent being to exist perpetually in itself, it does what is possible for it; and by generation secures the perpetuity of its species. "Hence the species of men and animals and plants is forever."

Thus far Aristotle. Now evolution has to postulate a tendency in living beings toward their own annihilation; for a species must cease to be, in order that a new species may arise in its stead. But two contradictory principles cannot exist in the same individual or species at the same time; and as the innate tendency to self-preservation is self-evident and acknowledged by all, it follows, necessarily, that the contrary tendency toward annihilation, required by the theory of evolution, is pure fiction.

But what about the instances of change of species acknowledged by Aristotle, as recorded in a previous paragraph? The explanation is simple. There is a difference between a natural tendency and its fulfillment: the tendency is always there but its fulfillment may be partially or completely frustrated by some external cause; in which case generation results in an inferior product or ceases to operate. The production of the mule is a case in point: it is not only inferior in nature to the horse but in addition is barren. The production of monstrosities, which Aristotle treats of in Book I, Chapt. 19 of the treatise from which we have been quoting, is another instance

[8] Ibid., II.

of some defect or hindrance in the work of reproduction. He does not claim that a change of species never occurs, but he maintains that such an effect occurs but rarely and that the new species is inferior to the old. When, however, human intelligence guides the forces of nature, then the product can be superior to the original, as in the case of horticulture or artificial breeding.[9]

The instances of change of species in plants recorded by Aristotle on hearsay are clearly the product of the gardener's art; probably, too, by species are meant what we now call varieties. The jocose way in which he mentions the accounts of the fertile mating of different genera of animals in Africa shows that he considered them to be merely travelers' tales. The other instances, which he regards as genuine, occur but rarely, are exceptions to the general rule, and are inferior in nature; whereas the theory of evolution supposes them to occur regularly, according to a fixed law, and to be superior in nature.

Darwin must have experienced another shock in his study of Aristotle when he found that some ancient philosopher had anticipated his theory of pangenesis, or of gemmules proceeding from all parts of the body to the germ-cell, and that Aristotle himself had shown it to be a fallacy. First calling attention to the fact that mutilations and deformities are not inherited by children from their parents, he takes a concrete instance to make the matter clear. It often happens that a beardless youth, from whom no gemmules of a beard could be conveyed to the germ-cell, has a male child who, in process of time, has as fine a beard as the best. Where did the beard come from? Evidently from the formative virtue of the sperm which has the inherent potency to produce a complete human being.

The teaching of modern biology confirms this conclusion of Aristotle; for it tells us that, in the single cell with which life begins, there is already contained the individual of the same species as its parents, with certain inherited traits received from them, and with its own determined character and disposition and abilities. Moreover the latest researches in this science seem to establish the fact that traits acquired in life

[9] *Physics* II, Chapt. 8, tx. 79.

by the parents are not inherited. Weismann's theory of the continuity of the germ-plasm, now generally received in place of the discredited theory of pangenesis, is based on this assumption which observed facts seem to substantiate.

Herbert Spencer, dissatisfied with Darwin's admission that the first species were created by God, framed his theory of universal evolution in which he puts God aside as the 'unknowable' and undertakes to explain the evolution of the world and of all living beings including man, by means of the physical and chemical powers inherent in matter. In a cruder form this theory had been propounded by various Greek philosophers before Aristotle, who has refuted them all.

Spencer's fallacy consists in this: he traces the nature of things to their final cause along various lines, and finds that they suppose qualities in the primal cause which apparently are incompatible; hence he concludes that the primal cause is the unknowable and as such should be left out of account in philosophical reasoning. Next he treats of nature as if there were no effects of the primal cause present in it; and as all the changes that are perceived by the senses are the result of the action of physical and chemical powers, he holds that they fully explain the formation and development of the universe through a process of evolution.

Aristotle, on the contrary, after tracing effects to their primal cause, returns to the consideration of nature which is now enriched for him by the new knowledge thus acquired, and which henceforth appeals to his intellect as well as to his senses.

Thus in his Physics, Book 8, using the principle of causality, he traces the motion observed in bodies to the prime mover; and thenceforth motion connotes the prime mover, unmoved itself, but the cause of all motion in others.

Secondly, he inquires into the nature of generation both univocal and equivocal, (natural and spontaneous), and being convinced that sublunary causes are insufficient to account for it, and recognizing the important role played by the sun and heavenly bodies in bringing it about, he decides that they, by their varied motions are the mediate cause of generation;—the prime mover being the ultimate cause. This conclusion he crystalizes in the laconic phrase best known in its Latin form—

"homo generat hominem et sol;—man and the sun begets a man". Thenceforth the heavenly bodies were associated with the notion of generation. As he considered the heavenly bodies to be immortal and animated by an intellectual soul, he was justified in concluding that they were a sufficient cause to account for those phases of generation which physical and chemical forces could not effect.

Thirdly, in seeking for an adequate reason to account for the fact that living beings always act with a purpose in view,—unconsciously in the case of animals,—he had to pass over all lower powers and go on to the supreme ruler, "that beautiful and divine being", to find the cause of this tendency in their natures. Hence this innate tendency in living beings is linked with the guidance of the supreme being.

Fourthly, from the order and beauty manifested even in the most insignificant living thing, Aristotle concludes that they are the work of the divinity. In the first chapter of his treatise on "The Parts of Animals," he gives a magnificent account of the wonders of the animal kingdom. He then proceeds to rebuke those who think the study of such low beings to be beneath them. "For there is no single thing in nature in which there is not to be found something worthy of admiration. They tell a story about Hercules that illustrates this point. On one occasion some persons, anxious to speak with him, found him seated in a bake-shop, which he had entered to warm himself; somewhat embarrassed, they hesitated at the threshold; whereupon the hero cried out: 'Come in, for even in this place the immortal gods are not wanting.' We should act accordingly in investigating the nature of living beings; for in all of them is present the divine power and the fair and beautiful genius of nature; moreover in all the works of nature this special trait is to be found:—nothing is committed to chance or to accident, but everything is done for a specific purpose."

But what makes the theory of evolution so attractive to a certain order of mind is that it teaches the evolution of man's soul as well as his body from brute ancestors. This makes the soul of man a purely material substance which perishes along with his body.

As Aristotle has written an entire treatise on the soul, which is now accessible in an English translation, it will suffice to give a few conclusions from his arguments regarding the nature of the soul.

1. The soul of man is immaterial.[10] "In a word, it is absurd to say that the soul consists of material elements or of any single one of these elements."

2. The soul is not generated by its parents but comes from another source.[11] "It remains, then, that mind alone comes from without and it alone is divine."

3. It is composed of a diviner substance than the material elements.[12] "For corporeal action has nothing in common with the soul's action; but every virtue and power of the soul proceeds from another body more divine than that which is composed of what we call the elements."

4. Most probably it is capable of existing apart from the body and hence is immortal.[13] "Now in regard to reason and the speculative faculty, we have as yet no certain evidence, but it seems to be a generically different type of soul and it alone is capable of existing in a state of separation from the body, as the eternal is separable from the mortal."

Thus we see that Aristotle rejects the theory of evolution by showing the fallacy of the principles from which its conclusions are drawn. As a sort of summary of his system we give a few extracts from his essay on "The World", which is addressed to Alexander the Great, who was for a time his pupil. It is the one surviving specimen of his literary style, which Cicero greatly admired, on account of "his golden stream of language."

(Chapt. 6). "It would be unpardonable in me, when treating of the world, to leave untouched its noblest part and to pass over in silence its princely ruler. It is, then, an old tradition, disseminated by our ancestors among all men, that the universe was constituted and fashioned by God; and that there can be no nature so well equipped as to be able to thrive without his aid and support. For as God is the conservator of all things,

[10] *Generation and Corruption,* II, 6, tx. 45.
[11] *Generation of Animals,* II, 3.
[12] Same, II, 3.
[13] *The Soul,* II, 2.

so also is he the originator of all that comes to pass in this world. In virtue of that sovereign power that overcomes all difficulties, he maintains all things in subjection to himself, even those things that seem most remote and inaccessible." (Just as a showman by pulling a string sets his mannikins into divers motions.) "In like manner the divine nature by one and the same simple motion transmits his power first to those things that are nearest and through them, in turn, to those that are farther and still farther away, until it has permeated the whole universe. The same occurs in the world; for by the one single revolution of the heavens which causes day and night, other and still other changes are produced." (As the choir-master directs the chorus so as to produce harmony, so God directs the elements of the world into harmony; he is "the choryphaeus of the world.")

"In fine what law is in a State, what a general is in an army, that God is in the world."

"From the universal store-house of seeds he distributes throughout the world the seminal principle of life to plants and animals in all their various species and forms. Thence arise vines, palms, peaches, sweet figs and olives; as well as trees that bear no fruit, but serve for various useful purposes: the pine, plane, box, alder, black poplar and the odoriferous cypress; then trees that yield their sweet fruit in the autumn, such as pears and pomegranates.

"Of the animals generated, some are wild, some tame; some live on the ground, some in the air, others in the water. They are born, grow to maturity, and perish in obedience and submission to the divine law.

"There is but one God called by various names from the attributes he displays; for Zeus, Dia, Chronos, Saturn, etc., are none other than God, as the illustrious Plato declares. Thus God, who holds the beginning, end, and middle of all things, proceeds on his way, followed by Diken, the administrator of justice and the vindicator of the divine law, when transgressed by mortals. Every one, then, who is desirous of enjoying the divine protection, should seek it from the very beginning, so as to arrive at a blessed and happy life."

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ON THE THEORY OF MATTER AND FORM.

IN the ordinary domain of teaching, the cosmological problem of matter and form is a troublesome one. While the natural sciences have advanced in their study of the structure of matter, and have arrived at more definite knowledge than was formerly possessed, the corresponding position of philosophy seems to be one of greater confusion. It is perhaps just because of this condition that the interest of the ordinary teacher of Scholastic philosophy is all the keener in this question. When a new book appears on Scholastic Cosmology—how rare an event!—the book is immediately searched for its attitude on the theory of matter and form. The point is well illustrated by one of the more emphatic remarks of a recent review of such a book: "He [the author] does not find that the chemical reactions . . . involve a strictly *substantial change*. . . . The ultimate conclusion of the whole treatise is that the hylomorphic theory is, as regards its essential thesis, a satisfactory solution of the cosmological problem."[1]

The advanced student of such philosophical questions may have settled the point to his own satisfaction, or may have decided that the importance given to it is undeserved; but until a more definite attitude has found its way into the ordinary text books, which are after all the most powerful media of disseminating philosophy, the question is not solved completely. A mere glance at various Scholastic text books in more common use reveals a great divergence of treatment in the question of matter and form. If all the arguments for matter and form are put together, they practically cancel each other out. The sceptical inquirer would come to the conclusion that all the arguments must be equally false, while the cynic might say that they must be equally true. A number of citations from various text books in common use will readily illustrate this condition; and will offer a good point of departure for further remarks.

I. Various Defences of the Theory of Matter and Form.

1. Hickey (*Summula Philosophiae Scholasticae,* vol. ii, 1917) begins the defence of hylomorphism with a thesis es-

[1] Ecclesiastical Review, LXX (1924), p. 219. A review of Dario, *Praelectiones Cosmologiae.*

tablishing the existence of substantial changes. The existence of these then furnishes the basis of the proof for the existence of matter and form:

"Thesis XV.—Illae mutationes, per quas nova resultat natura, sunt substantiales veri nominis" (p. 147).

Two arguments form the principal defence of the thesis. They proceed as follows:

"I. Ubi reperiuntur proprietates specifice diversae, ibi existunt substantiae vel naturae specifice diversae . . . [p. 148].

"II. Non magis inter se differunt corpora simplicia, quam differunt composita a simplicibus, ex quibus resultant; *atqui* Atomistae chimici docent simplicia inter se differre secundum eorum intrinsecam entitatem" (p. 149).

Having established this thesis, the main thesis follows:

"Thesis XVI.—Ultima principia substantiae corporeae constitutiva sunt materia prima et forma substantialis" (p. 155), with its main argumentation:

"In rerum natura admittendae sunt mutationes vere substantiales: *Atqui* mutationes substantiales nec explicari nec intelligi possunt, nisi corpora ex duobus principiis substantialibus, altero permanente (*materia prima*), transeunte altero (*forma substantiali*), composita dicantur" (p. 158).

In resting the theory upon the existence of substantial changes, Hickey follows the general practice of most past defenders of hylomorphism. However, a few quotations from other contemporary authors will show that they would consider the above treatment as far too simple, and certainly as not taking into account the data of recent, rapidly striding science on the question.

2. The latter is done with his characteristic analytical sense by Gredt, both in his *Elementa Philosophiae* (ed. 3, 1923) and elsewhere, while otherwise the same argumentation is used as above. In fact the argument from substantial changes is the one legitimate argument. In a review of Hugon's *Les Vingt-Quatre Thèses Thomistes*, Gredt says:

P. Hugon scheint die Lehre von Materie und Form direkt aus den Körpereigenschaften ableiten zu wollen. Allein nur aus den substanziellen Veränderungen ergibt sich diese Lehre. Es sind somit gegen eine rein mechanische Auffassung der Natur, die die spezifischen Unterschiede leugnet, diese Unterschiede darzutun. Daraus

ergeben sich dann die substanziellen Veränderungen von selbst; sie drängen sich gar besonders auf, wenn die Ernährung und Zeugung und der Tod der Lebewesen in Betracht gezogen wird. (*Divus Thomas,* III Serie, I Band. 1923, S. 178-179.)

The quotation gives us the trend of the treatment found in the author's *Elementa Philosophiae:*

"Thesis IV. Prima principia, realiter inter se distincta, quae intrinsecus essentiam corporis constituunt, seu principia intrinseca physica compositionis sunt materia prima et forma substantialis; . . .

"*Argumentum* I. Quod est substantialiter mobile, est compositum ex materia prima et forma substantiali tamquam ex primis principiis realiter inter se distinctis: atqui corpora sunt substantialiter mobilia." (Vol. I, pp. 199, 201.)

The minor of the argument is proved from the change of living into non-living matter, and the reverse change; and from the nature of chemical action, both analysis and synthesis, there being in all of these a change from one substance "in aliam specifice a prima distinctam novis apparentibus proprietatibus" (p. 202). A second argument contains a different defence, but one that is quite often given also by others:

"*Argumentum* II. Si homo est compositus ex materia et forma tamquam ex principiis physicis primis realiter inter se distinctis, etiam cetera corpora omnia ita sunt composita . . . probatur ex eo quod reliquae substantiae corporeae nutritione convertuntur in corpus humanum et corpus humanum post hominis mortem in alias substantias resolvitur" (p. 202).

In applying the theory of matter and form to the inorganic world, Gredt admits the heterogeneity of protons, electrons, and ether in the various elemental atoms and the compounds, and develops his viewpoint with this heterogeneity precisely in mind:

"Tota igitur moles constituta ex electronibus et ex aethere intermedio una forma substantiali informatur, quae est forma elementi. Similiter fit, cum ex elementis oritur corpus aliquod chimice compositum. Etiam tunc oritur nova substantia specifice diversa et nova forma substantialis. Molecula corporis compositi est una substantia. Elementa desinunt esse per se et constituunt unam molem continuam. Sed etiam moles corporea maior ex multis moleculis constituta, una est substan-

tia continua. Hoc certo obtinet in corpore vivente. Si vero in corpore vivente moleculae inter se continuantur, etiam moles corporum non viventium ex moleculis inter se continuis conflantur. Nam hae moles ex iisdem substantiis chimicis componuntur quae inveniuntur in viventibus. . . . Sicut igitur corpus vivens, ita etiam maior moles corporis non viventis continua est et una substantia microstructura heterogenea praedita. Structura continua molium corporearum non excluditur esse electrones cum his molibus stabiliter non coniuncti, qui libere circumvagantur" (p. 204-5).

Elsewhere the author develops his view more in detail; nucleus, electron, and ether lose their independence, their forms disappear (*sind untergegangen*).[2]

However, not everyone is willing to follow the author in this scientific elaboration, and at the Thomistic week held at Rome in November 1923, "dubium fuit prolatum, utrum opportunum sit 'concordismum' excolere, quo ad singulas scientiae hypotheses, saepe ephemeras, doctrinarum perennis philosophiae aptatio quaeratur." (Report of the discussions in the *Gregorianum,* vol. V, 1924, p. 161. Cf. Also *Acta Hebdomadae Thomisticae,* p. 276.)

With regard to Gredt's second argument, it may be mentioned that many will accept the existence of substantial changes in living beings unhesitatingly, and in inorganic matter relative to life, without admitting them in purely inorganic action.

3. In Cardinal Mercier's *Manual of Modern Scholastic Philosophy,* the "leading ideas of this theory" are summed up as follows:

a. Simple bodies and chemical compounds are beings endowed with *substantial unity, specifically distinct* from one another, and naturally *extended.*

b. These beings possess *active and passive powers* which belong to them in virtue of their substantial essence and are indissolubly bound up with it.

c. They have an *inherent tendency* to realize by the exercize of their native energies certain special ends.

[2] "Die Lehre von Materie und Form und die Elektronentheorie" in *Divus Thomas,* III Serie, 1 Bd. (1923), S. 275-288. Cf. also *Acta Hebdomadae Thomisticae* (Academia Rom. S. Thomae Aq. 1924), "Qua ratione in docenda Philosophia disciplinis subsidiaris utendum". Pp. 261 ff.

From these principles there follows an important corollary: the possibility, or rather the necessity of substantial transformation and, in consequence, the existence in every natural body of two constitutive principles, *matter* and *form*. (Vol. I. p. 73.)

Here the existence of substantial changes is a corollary from the theory of matter and form, which must therefore rest on quite different arguments from those mentioned so far.

The first and principal argument calls hylomorphism the "first consequence of the specific diversity among simple and compound bodies" (p. 108); and from order and imminent finality existing everywhere in the inorganic world it concludes to the existence of set types, definite substantial forms, which in the flux of changes constantly appear and reappear (pp. 114-119).[3]

A second argument is derived from the unity found in living beings (p. 119), and is confessed to be a secondary argument (p. 125), though it is not without its value. The argument for hylomorphism "drawn from the specific diversity of properties" of substances is considered insufficient (p. 120); as is also the argument drawn from the contrary properties said to exist in every bodily substance (p. 122). Hence there remains as the chief defence the argument from the definite types existing in the physical world, although the suspicion may be justified that, despite it, physical bodies could be considered aggregates of some kind rather than substantial units, were it not for possible unpleasant consequences in the realm of the living:

There are a large number of compounds analysed in the laboratory which are also to be found in living beings, with their distinctive properties and modes of reaction. As surely as the same phenomena demand the same causes, if actual permanence [of elements in the compounds] is the only explanation for the properties of the non-living bodies, it must also be so for the living being, and this therefore can be only an aggregation of unchanged atoms. Hence, whilst the difficulty may be overcome for the mineral world, it is thus merely transferred into the organic kingdom where it entails many serious consequences (p. 105).

[3] The trend of argument has been substantially retained in the latest edition of the *Cosmologie* of the larger *Cours de Philosophie*. Cf. *Cosmologie*, Vol. II, pp. 456 ff.

4. Donat commences his treatment of the subject with a thesis on chemical atomism:

"Thesis 13. Admittenda est hypothesis atomica, quae statuit, corpora ex minimis partibus divisis composita esse" (*Cosmologia,* ed. 2 & 3, 1915, p. 114), which is elaborately developed. After this the philosophical question is stated as follows:

"Thesis 16. Doctrina peripatetica de constitutione corporum eatenus vera esse videatur, quatenus 1. in viventibus corporeis omnino tenendum est, animam esse veram formam substantialem corporis; 2. in corporibus anorganicis probabile est, moleculis et atomis inesse formas substantiales, etiam possibile est, ut materia prima insit, licet id argumentis aeque probabile reddi nequeat" (p. 151).

Curiously enough, the argumentation begins with a mention of substantial changes, which argument, however, "non est convincens, quia certum non est, qualitates corporis compositi comparatas cum qualitatibus elementorum omnino diversas vel immo oppositas esse, ut non possint ex qualitatibus elementorum tanquam quoddam earum temperamentum et complexio declarari" (p. 154).

The second argument judges from the opposite activities of substances before and after they have been taken into the living body. This argument "vim convincentem habet, si oppositio activitatis, quae supponitur, vera, non solum apparens est i. e. non solum in hoc consistit, quod activitates materiae anorganicae novis modis regitur" (ibid.).

From the anorganic substances thus taken up into the living organism the argument then concludes to all organic substances: "Ergo a pari reliqua corpora anorganica."

An explanation of the hesitation in these arguments of Donat's is possibly furnished by a hint of the position toward which he is tending, namely that of the plurality of forms: "Tamen etiam possibile manet, ut atomi chemicae diversorum elementorum vel subatomi, si admittantur, materia ultima sint, in qua sistendum sit, non omnino indeterminata et tamen non amplius composita, et haec materia variis formis ad haec et illa corpora determinetur; formae imperfectiores possunt imprimis subatomos ad diversas atomos chemicas elementorum determinare, postmodum altiores formae atomis elementorum

supervenientes poterunt varias atomos ad moleculas corporum chemice compositorum determinare et unire" (p. 155).

5. Farges in his *Matière et Forme* approaches the entire question from still a different angle. A glance at material objects, he says, shows in them seemingly contradictory qualities, "antinomies ou des contradictions apparentes" (p. 13). ". . . tous les êtres sensibles qui ne sont pas de simples agrégats, mais des individus qu'on ne peut diviser sans les détruire, paraissent jouir d'une unité essentielle, et cependant ils sont étendus et composés d'une multitude de parties . . . (p. 13). Or, cette identité *quantitative* et générique, et cette variété *qualitative* et spécifique, sont, encore une fois, des propriétés diamétralement opposés" (p. 15).

From this it follows that all bodies are composed of two elements really distinct, "l'un, principe d'étendue, de passivité, de quantité et d'identité; l'autre, principe d'unité, d'activité, de qualité et de spécification" (ibid.).

But while a general examination of the properties of bodies thus suffices to formulate the hypothesis of hylomorphism, it is the fact of the changes that bodies undergo which furnishes "un argument décisif, capable de confirmer cette opinion et d'en rendre la vérité encore plus saisissante" (pp. 15-16).

There are many Scholastics who draw their decisive argument for hylomorphism precisely from the characteristic opposite qualities which they find in all bodies, apart from any phenomena of change from one substance into another that may take place. Of the authors mentioned so far in these pages, however, only two advert to the argument at all, and then without approval. Thus Donat says: "Minorem vim videntur quaedem *argumenta metaphysica* habere, a nonnullis antiquis et recentibus scholasticis allata, velut quod in corpore phaenomena opposita sint, inertia et vires agendi, divisibilitas in materia et unitas in toto, quantitas passiva et vires activae, etc., quae igitur in duobus principiis substantialibus distinctis fundentur opportet.—Haec et similia tantum indicant, distinctionem rationis inter duas corporis partes fieri posse" (*Op. cit.*, pp. 154-155).

The last sentence is tempting, but a remark in its direction would be a digression. Cardinal Mercier's *Manual* contents itself with denying to the argument only the value of a proof

for the specific distinctions between substantially different bodies. It rather puts all bodies in the same class. "For since all the properties enumerated are common to all bodies, the conclusion cannot affirm more than that all material bodies are constituted of two consubstantial elements, namely an indeterminate principle and a determining one. But the fundamental conception of Aristotle's system is far more comprehensive than this: it asserts that in the inorganic world there are natures *specifically* distinct, that bodies by their substantial consitution tend towards their individual ends which they realize by the exercise of appropriate powers; their constitution out of matter and form is but a deduction from this." (*Manual,* I, 124.)

6. This argument is presented in two forms by Monaco. They are preceded by still another type of argument which can not but be of interest to the Scholastic. The author's viewpoint is logically emphasized by the very wording of his thesis which speaks of bodily substance in the all-inclusive singular number:

"Thesis V. Essentia substantiae corporeae necessario est composita ex duplici principio altero perfectibili et altero perficiente." (*Cosmologia,* 1920, p. 65.)

The *status questionis,* among other things, mentions without further explanation that the thesis does not deal with "quod est unum per accidens." And it makes the statement that "plurima sunt argumenta, quae ab huius doctrinae defensoribus afferri solent, quae non omnia aeque omnibus suadent." The author then argues as follows:

"Probatur Thesis. I. *A Priori*—Et sane dantur, omnibus consentientibus, plura corpora realia eiusdem speciei, quae tantum numerice inter se distinguuntur. Atqui nequit aliqua essentia substantialis numerice multiplicari in eadem specie, nisi constet ex duplici principio, perficiente ac perfectibili, seu ex actu, qui vocatur forma substantialis, et potentia, quae dicitur materia prima." (P. 72.)

The proof of the minor rests on sound Scholastic doctrine:

"Omnis distinctio ac multiplicatio essentiarum substantialium intrinsece haberi nequit nisi dupliciter; aut quia ipse actus seu perfectio substantialis ratione sui distinguitur ab alio actu substantiali; aut quia iste actus recipitur in aliqua potentia

diversa ab alia, in qua idem actus specificus recipitur. Atqui haec altera tantum inducit multiplicationem individuorum in eadem specie, prior vero nonnisi multiplicationem specificam inducit." (Ibid.)

Two more arguments follow:

"Prob. II *A Posteriori* ex extensione . . .—Extensio est accidens proprium essentiae corporeae, quod necessario ab ea exigitur, atque adeo *per aliquam naturalem resultantiam ab ea emanat.* Atqui tale accidens nequit exigi atque fluere ex aliqua simplici essentia, seu ex puro actu, sed necessario arguit principium perfectibile ac potentiale, quocum componit principium perficiens et actuale." (P. 74.)

The minor is proved by the fact that extension connotes parts outside of parts, divisibility, potentiality, while pure act connotes simple unity and not potentiality. "Ergo nequit ex eo fluere extensio, sed tantum ex principio potentiali ac perfectibili, quod componit cum actu perficiente" (p. 75).

The third argument commences with the other principle:

"Prob. III ex activitate,—Omnia corpora praeter extensionem activitate quoque gaudent, quae necessario expostulat vim quamdam in eo, distinctam a puro motu locali. Atqui huiusmodi proprietas omnino requirit aliquod principium perficiens ac de se simplex, distinctum ab altero perfectibili seu potentiali, ex quo extensio, quae de se dicit meram passivitatem" (p. 76).

The minor is proved from the fact that activity demands a principle "de se simplex", from which a single act can proceed, while extension demands a principle of diffusion and multitude of parts—which two principles are opposed and therefore cannot be one simple essence (ibid.).

It is only after this argumentation, which applies to any corporal body as such, that the question of plurality of forms is discussed:

"Thesis XIV. In omni corpore quod est unum per se nequit adesse nisi una forma substantialis" (p. 144); and the matter of specific differences between substances:

"Thesis XVIII. Corpora quae aut omnes aut saltem praecipuas qualitates sive ordinis chimici, sive physici, diversas exhibent, specifice inter se differunt" (p. 170).

7. In Dario (*Praelectiones Cosmologiae,* 1923) the argument for hylomorphism is likewise taken from the similarities and differences in bodies. It is put more bluntly than above and need not concern us here. But the development of the question as a whole can not be without interest. After establishing a thesis to the effect that inorganic bodies are constituted of minute particles (pp. 372 ff.), and not of "corpora sensibilia seu relativa magna," the following thesis is developed:

"Thesis XXIX.—I. Certum est non omnia corpora particulis identicis seu unico elemento constare,—II. quamvis dubitare licet in actuali statu scientiae, num elementa chimiae ad pauciores substantias specificas reduci possint" (p. 383), which latter part some will judge to be inadequate and insufficient, while others may judge that the very mention of it concedes too much to science.

With these preliminaries Dario takes up the question of substantial changes:

"Thesis XXX.—I. Ex ipsa collatione proprietatum corporis compositi et elementorum ejus, non satis constat utrum reactio chimica mutationem stricte substantialem inducat, necne.—II. Crescit tamen probabilitas permanentiae elementorum" (pp. 398-9).

Thereupon logically follows a defence of the Scholastic theory independently of the existence of such changes. The whole treatment is rounded out by the "Conclusio Libri III.—Doctrina peripatetica, quoad theses suas essentiales servata, est sufficiens solutio problematis cosmologici. Problema cosmologicum est quaestio de essentiali constitutione corporum: igitur, tunc solvitur, quum assignantur: (a) intrinseca ratio generalis cur corpora distinguantur a ceteris entibus;—et (b) intrinseca ratio cur corpus a corpore differat. Atqui doctrina peripatetica id praestat, et quidem modo convenienti" (p. 448).

After reviewing the various methods in which the theory of matter and form is defended, and the contradictory positions taken by various authors, it seems presumptuous to attempt to restore some order. But the more complex the maze, the more necessary is it to seek a thread that may lead through, or to inspire others to make the attempt.

II. Critical Remarks on Some of the Arguments.

1. The inevitable advance made in the scientific study of the structure of matter has had the general result philosophically of applying the theory of matter and form to the so-called molecules of inorganic matter. After it became impossible for philosophers to deny the existence of molecules, these same molecules were accepted as precisely a striking confirmation of hylomorphism. The molecule of the chemical compound, being in fact the smallest particle of the substance that can exist independently in its own domain, was considered *par excellence* the field of application of the Scholastic theory. But the further study of inorganic solids by means of X-ray spectra has now indicated that these solids ordinarily have no molecular structure at all. In common salt, for instance, there are not small molecular units constituting special partnerships of one sodium and one chlorine atom each; but each sodium atom holds the same relation to six chlorine atoms, and each chlorine atom to six sodium atoms (except at the outer surface of the crystal, of course), in virtue of their equal local distribution, which in turn is a result of the dynamic interplay of energy between them. And the sodium and chlorine particles act independently and differently in the diffraction of the X-rays. "It will be noticed," says Wyckoff in concluding a study of the question, "that in solids of the first two types no molecules in the chemical sense of the word exist: each crystal or piece is a single chemical individual."[4] It seems difficult to-day not to accept the conclusion that the elements retain their individual substance in compounds. The whole mass of scientific evidence in fact, for the building up of the elements out of common particles, when taken together, is overwhelming; especially as what at first seemed evidence for the contrary, e. g. the case of isotopes, has turned out to be a corroboration of the general theory.[5] It can therefore hardly seem

[4] *The Determination of the Structure of Crystals.* U. S. Government Printing Office, 1922, p. 222. The "third" type not included in the above statement refers to organic compounds. "In the crystal [the natural state of inorganic solids] the individuality of the molecule seems practically to have vanished and the atom seems to have become the unit of structure." Chapin, *Second Year College Chemistry,* 1922, p. 10.

[5] For brief discussion of recent study, cf. Harkins, "The Positive Electron and the Building of Atoms", in *School, Science and Mathematics,* May 1920. For the phenomenon of characteristic secondary radiations, "Modern Study

unphilosophical to subscribe to the actual permanence of chemical atoms in a compound, provided other considerations, equally certain, do not militate against that position. In the case of permanence, the formation of a compound would not be a substantial change in the old sense of the word.

The abandonment of substantial changes in the old sense would have the advantage of removing at least one great difficulty. This can not be without some merit; although one might be reminded of the advice Aristotle is said to have given his disciples, that difficulties in understanding the process should not lead to an abandonment of the theory, since experience shows that substances do come and go.[6] If the elements do not lose their identity completely in the compound the recourse to the obscure *virtual permanence* of the forms is no longer needed. In the Scholastic substantial change it was the specifically different properties that indicated a new form; while the *materia prima* retained no determinations of the old forms, being pure potentiality in itself. The old forms therefore did not remain actually, but they had to be considered as remaining virtually, since on the resolving of the compound the same elementary substances always reappeared. In the explanation of this phenomenon there is no common understanding among authors.[7] The attempts at an explanation of this virtual permanence in general do not contribute to the honor of Scholastic clarity of thought, and are to some intelligible only when taken to be a vaguer way of merely saying that the old elements do as a fact reappear upon the corruption of the compound.

of the Atom", *The Scientific Monthly,* October 1922; also *Revue Néo-Scholastique,* Août 1922, pp. 363-365. For isotopes: Thorpe, "The Constitution of the Matter", *The Scientific Monthly,* October 1921; Harkins, "The A.B.C. of Isotopes and Elements", *The American Chemical Bulletin,* April and May, 1922. Extensive bibliography is given in Andrade, *The Structure of the Atom,* N. Y., 1923.

[6] Thus Geyser, *Allgemeine Philosophie des Seins und der Natur,* p. 450.

[7] E. g.: "In generatione substantiali, cum corruptione veteris substantiae producitur nova, fit resolutio usque ad materiam primam, nulla remanente forma neque substantiali neque accidentali" (Gredt, *op. cit.,* I, p. 272); and "In generatione mixti (*i. e.* compositi) non fit spoliatio simplicium usque ad materiam primam, aliter *virtutes* simplicium non manerent in mixto, nunc autem manent.—(St. Th., *De Nat. Mat.,* c. 8)"—thus Hickey, *op. cit.,* II, p. 151. For an account of various grounds, not too well in harmony with each other, that led Aristotle to his conception of *materia prima,* cf. Schwertschlager, *Philosophie der Natur,* I Bd. (*Philosophische Handbibliothek*), p. 206 ff.

The more recent Scholastic application that postulates one form for the substance that is made up of heterogeneous particles of ether and proton and electron, on the analogy of living substances, seems to depart rather widely from the older Scholastic conception of the simple inorganic form. It can well be asked what causes the heterogeneous differences between the various substantial parts of the atom or compound; and again, whether speaking of a "heterogeneity as *secundum structuram, quatenus structurae diversae elementorum in mixto perdurant,*" and of merely a "homogeneitas accidentalis secundum qualitates chimicas"[8] is not very near to giving up the battle. In fact, whenever an attempt is made to visualize more concretely the workings of the substantial forms in inorganic compounds, the result arouses doubts, although these may have little philosophical value. Many chemical reactions between elements and compound, or between compound and compound, are not changes going to completion in one direction. They present rather a state of dynamic equilibrium in which the changes to and fro are going on continuously with equal balancing intensity. This is expressed chemically by indicating action in two directions:

$$CaCO_3 \rightleftharpoons CaO + CO_2$$

In a relatively small amount of the substances these changes are going on in millions of minute particles every instant of time. There are consequently in, say, a cubic centimeter of the substance millions of *formae substantiales* being generated and millions being destroyed every second of time. Verily, the sceptic might ask with some show of reason: Ad quid perditio haec?

2. The argument drawn from substantial changes in inorganic matter can not, of course, be considered philosophically acceptable until the existence of substantial changes in inorganic matter has been proved. According to the general tenor of arguments the changes are proved by the existence of "specifically different" properties in the elements and compounds. Philosophically, the exact meaning of the term, "specifically different" will have to be defined; and then it must be proved that the different properties of elements and compounds are really as specifically different as they appear

[8] Gredt, *Elementa Philosophiae*, I, p. 295.

to be to the observer. It will be necessary to gauge exactly the nature of these properties. Since the field of application of the theory of matter and form has been relegated to particles that are not accessible to the human eye directly, it is no longer sufficient to appeal to the grosser differences apprehended by the senses in the larger particles of matter. The basic differences, not *quoad nos* but *quoad se,* in the material substances must be scrutinized in the light of what exact science tells us of them. From that standpoint, for instance, the difference between poison and non-poison may not be the difference of logical contradiction expressed in the terms as such. The difference chemically may be merely the difference between active and non-active, where non-active is a most relative term, meaning simply the exercise of activity *elsewhere*, energy already linked up and therefore not free for further action—and therefore harmless. Again it is obvious that the argument can not be rendered satisfactorily until the mooted questions of epistemology regarding the secondary qualities find a more definite and generally accepted settlement.

3. A different aspect of the question is presented by the argument based on the nature of life. The attempt to explain life as an aggregate or a simple dynamic interplay of material particles has suffered shipwreck. Science is beginning most gloriously to vindicate itself in the study of life. The acceptance of a distinct vital principle, directive of the unitary activities of the living organism, and the principle of a specifically higher type of being than the inorganic, will be a complete return to the Scholastic viewpoint. But to argue simply from the nature of life to that of the non-living is hardly a critical attitude. The differences between inorganic compounds and the respective elements is *not* the same as that between the living organism and the material elements entering into its composition. To argue on that basis is practically equal to reducing the organic to the level of the inorganic. Inorganic compounds and elements are all on the same plane of existence, namely the inorganic; the organic is of a nature supremely higher. The difference between the living and the non-living matter is an essential difference. To argue on the basis of analogy between the two without due acknowledgment of the shortcomings of such an argument, is equal to a denial of such a difference.

The argument is however stated more convincingly when reference is made specifically to those forms of dead matter that enter by intussusception into the substantial composition of the living organism. But here, again, it is necessary to investigate, and to inquire just what happens to the matter taken up into the living body. A white round piece of wood can not become square without losing its roundness, but it can become red or blue without losing its former shape. Non-living matter can not become living without ceasing to be non-living; but must it therefore lose *all* the marks of its former nature? Living matter also reacts chemically, though in so doing it may lose its nature of "living." There seems to be no intrinsic necessity that a being of a lower nature must be totally destroyed by being taken up into a higher nature. On the contrary we have at least analogy indicating the *possibility of the contrary.* Human nature is of its own accord incapable of attaining a supernatural existence, the natural and the supernatural being separated by an infinite abyss. But human nature arrives at a supernatural plane by means of union with the grace of God. As to this higher life human nature is essentially incomplete, needing union with a principle of supernatural energy. But no one will say that the human nature ceases altogether to be human by being elevated to the state of supernatural grace.[9]

Similarly there is no contradiction in thinking of the material elements that enter into the constitution of the living organism as not losing every bit of their former self. They may retain some of their mutual differences, while becoming entirely subservient to a higher principle. While they are complete in their own domain and are independent individuals before their union with the vital principle, they are as to the realization of their possible function as constituent principles of the living organism essentially incomplete, demanding union with a soul for the fulfillment of this potential function. Such a conception would more easily explain the actual chemical

[9] After writing the above, the writer came across the following passage: "Und doch tritt Gott im Gnadenzustande in ein ähnliches Verhältnis zu uns, wie die Entelechie oder Wesensform [of living beings] zur Materie." André, *Die Kirche als Keimzelle der Weltvergottlichung,* Leipzig, 1920, S. 70-71. In the same interesting booklet the author passingly assumes that the application of substantial forms in inorganic matter is limited to the primitive electrons (p. 33).

identity existing between the particles before and after union, and the differences between them after union. The *formae substantiales* of the inorganic elements would not then be totally destroyed in the process, but rendered incapable of individual activity, made entirely subservient to the higher principle, *virtually* absorbed by the latter, if you wish. An approach to this position can be found even in the author quoted above regarding the resolutio usque ad materiam primam in substantial changes.[10] Nor can it be objected that in this view the human organism is nothing but "only an accidental aggregation whose manifold activities would be divided between his soul and the millions of atoms making up his body."[11]

4. What is to be said of the argument based on the existence of order and stable types if substantial changes are denied? The question regards only the inorganic world, since the definite types and definite substantial forms for living organisms are not to be denied by any scholastic. And even in the inorganic world there are undeniably always definite irresolvable types present in the primitive particles of matter, in the physically complete substances that are the ultimate material particles—the electrons and protons at the present stage of science.[12] Science shows us these minute particles as endowed with prodigious energies, millions of times greater, proportionately, than the energies available in grosser matter. These energies are nevertheless definite, just as they belong also to otherwise definite particles. Singly the particles display the energy in speed of travel. In close proximity to each other the energy acts attractively and repellently, and larger groups of dynamically interlinked particles are formed that act to-

[10] "Heterogeneitas secundum qualitates chimicas non contingit nisi in viventibus, in quibus principium vitae mediante generativa et nutritiva et augmentativa sibi disponit partes dissimilares et organa varia ad opera vitae peragenda. Hae partes dissimilares (substantiae 'organicae'), ut albumen, lecithinum, etc., *suis* muneribus funguntur. . . . Quare dicendum est vivens has substantias *formaliter eminenter* in se continere atque animam diversas has partas diverso etiam modo informare. . . . Haec igitur dissimilaritas non tantum accidentalis, sed etiam *subtantialis* est." Gredt, *Elementa Philosophiae,* I, p. 295. Cf. also the *Acta Hebdomadae Thomisticae,* p. 272.

[11] *Manual of Modern Scholastic Philosophy,* I, p. 119.

[12] Reference to the ether is purposely omitted here. The ether in this relation would need treatment by itself. The statement may be ventured that the philosophical position of this relatively imponderable matter, as being ultimately of a class with ponderable matter, can today probably be defended speculatively even from the starting-ground of science.

ward the outside as units. That definite groupings are more stable than others is in harmony with the premises, namely, that the ultimate particles themselves are very definite in their nature. In all cases the particles are seen to act in response to external circumstances with the definiteness of other natural laws.

Thus we have first of all a set of more stable arrangements in the series of chemical elements, a series that could possibly go on indefinitely were the energies started with indefinitely large, or infinite. Since they are not, we should expect an end somewhere in the ascending series of elements, such as we actually have in the redio-active elements, in which combinations that were formed, imaginably under pressure of circumstances now no longer existing, act as if the mark had been overshot. In the variety of combinations between elements we should also naturally expect combinations of various degrees of stability, while the definiteness of occurring types again leads back to primitive particles rich in their possibilities but still very definitely limited in their energies. Given the starting points that we have in the protons and electrons, and the necessity of the physical laws according to which they act, we can not but expect what actually does happen: the appearance of combinations in definitely recurring types.

Such an explanation of the differences visible in the inorganic world by a reduction to the natural operation of primitive particles that are rich in their endowment of energy is not only in accord with the facts of science, but should have also its philosophical appeal. It is always far removed at least from the older unsatisfactory explanation of philosophical atomism. It is not a reduction of multiple order to causelessness; but rather a reduction of wonderful complexity of effects to relatively few simple, natural causes. The order is thereby not destroyed but accentuated; it becomes the more wonderful; and to the scholastic theist it is a more fitting display of the greatness of the creative power, than would be the endless multiplication of secondary causes in the billions of ever appearing and disappearing substantial forms, demanded by the physics of an older day.

The present conception moreover avoids some of the greatest difficulties of the older viewpoint, and reduces its own diffi-

culties chiefly to the limitations set at present to our knowledge. It helps to emphasize properly the essential difference between life and non-life, and the essential superiority of the former. In restricting the use of the principles of matter and form in the physical world to the primitive distinct types of matter, it gives them a real duty to perform as constituents of the initial essences of physical things; and does not make of them principles which must at one time as it were bridge the gap between nothing and an existent something (in the ultimate 'elements'), and at another time explain the difference between actual beings on the same plane of physical existence (between compound and elements). Finally it furnishes a better starting point for a real discontinuous but graded hierarchy of forms, such as we should expect when there is question of inorganic beings, organic beings, rational organic, and rational non-organic beings.

Again it gives proper application in the physical world to the notions of relativity and of coöperation. As life is dependent on its environment, so the manner in which the ultimate particles come to exercise their energies depends on their surroundings, is relative to the latter. It links up the entire physical world in a net-work of mutual influence and coöperation. Again it takes away from the chemical elements their character of absolute stability. They are extremely stable entities, but their stability is only relative, *quoad nos*. If we attack them with their own magnitude of energies, bombardment with flying electrons, e. g., their stability at times wavers. Finally it does not try, by means of concepts that are necessarily very abstract, to give an immediate and ultimate explanation of physical phenomena of which we possess knowledge that is much less vague.

III. Some Further Considerations.

1. Metaphysical notions are often built up on the basis of a philosophical study of physical nature by sound reason. If some of the philosophical conclusions about physical nature must be changed, will havoc not be created among some of the metaphysical notions? It would seem that some such lurking fear has been behind some of the blind defence of the Scholastic viewpoint, while it produced a corresponding bravado atti-

tude in some who sponsored a reckless rejection of the old.[13] Does the elimination of the principles of matter and form as the *immediate explanation of the differences in the visible types of physical nature* bring with it any serious consequences in metaphysics? Does the abandonment of substantial changes imply the general abandonment of the metaphysical principles of matter and form? DeWulf says the original significance of matter and form pertained to physics, to corporeal being as the subject of motion or change, while in their secondary significance matter and form were convertible with potency and act.[14] Joannes a S. Thoma more specifically refers to the substantial generation as the way for investigating the principles of the things of nature.[15] Still the point of departure for arriving at the notions of matter and form seems to have been the study of change in general. Aristotle himself began with motion in general and from it went to the particular type of generation and corruption.[16] Prime matter, in fact, is said to be known only "secundum analogiam".[17] The theory of matter and form is more basic than that of substantial changes. Even if the accepted fact of substantial changes may have given the satisfactory basis for the theory of prime matter and substantial form to the ancients, the theory is philosophically only a special aspect of the wider theory of potency and act, a theory that applies to physical bodies even if they do not undergo the type of substantial changes that has been predicated of them. If they do not, we may be without a strong proof for the theory of hylomorphism as applied to the physical world, but we could not yet afford to give up the theory altogether. In fact if the theory can be thus developed that it is true of all physical matter by virtue of the properties all bodies have in common, as attempted in some of the arguments

[13] This is true rather of oral philosophical discourse than of the literature on the subject.

[14] "La dottrina della pluralità delle forme", *Rivista di Filosofia Neoscolastica*, I (1909), p. 445.

[15] *Philosophia Naturalis*. Pars I, q. ii, art. 1.

[16] Cf., e. g., St. Thomas, In Arist. Metaphys. Lib. VII, lect. 1; In Phys. Lib. I, lect. 12. Also Manser, "Das Wesen des Thomismus", *Divus Thomas*, III Series, Bd. 2 (1924), p. 13.

[17] "secundum analogiam, idest secundum proportionem. . . . Quod igitur sic se habet ad ipsas substantias naturales, sicut se habet aes ad statuam et lignum ad lectum, et quodlibet materiale et informae ad formam, hoc dicimus esse materiam primam." In Arist. Phys., Lib. I, lect. 13.

mentioned above, this may help to shift the emphasis to its proper place and give it its proper importance.

The theory of matter and form as an aspect of the theory of potency and act is philosophically most important surely for this reason, that it is an expression of the essential duality of physical matter; and it is from this standpoint that the theory forms an integral part of the general *weltanschauung* of Scholastic philosophy. This dualism of all matter, however elementary that matter in form or station, holds also of that matter even if the substantial changes as formerly proclaimed do not exist in the physical world. The theory has a supreme philosophical importance over against the rival monistic or unilateral theories of philosophical atomism and dynamism. It is here that the emphasis rightly belongs, particularly in our day of evolutionary pantheism. Science itself to a great extent has to-day come back strongly to the idea of the impossibility of finding a completely energy-less matter, or of discovering a pure energy devoid of all matter. The theory of matter and form is the true philosophical elaboration and expression of this dual nature of physical matter.

2. The restriction of the theory to the elementary forms of physical matter has consequences elsewhere. In the defence of the traditional applications of the theory the notions of *unum, substantia, natura* play a big part. Nature and substance are in the Scholastic metaphysics considered identical. "Between nature and substance," says Cardinal Mercier,[18] "as also between nature and essence, there is only a difference of aspect: the real entity designated by these terms is one and the same." Similarly, practically all authors cited in the first section above[19] are in harmony with all orthodox Scholasticism. In fact unity of substance in living beings is proved on the basis of a unity of activities, which must point to a unitary nature.[20] Over against this viewpoint the Scholastics who accepted scientific atomism even in its earlier days such as Palmieri, Tongiorgi, made a distinction between substance and

[18] *Op. cit.*, I, p. 484.

[19] E. g. Donat: "Quatenus substantia principium operandi est, *Natura* vocari solet", *Ontologia*, p. 146; Hickey: ". . . idem sunt *re*, licet *ratione* distinguantur *substantia, natura, essentia.*" *Op. cit.*, I, p. 360.

[20] E. g. Donat: Soul and body are shown from the activities of man to be "una per se natura", wherefore "etiam unam per se substantiam completam constituunt." *Psychologia*, p. 255.

nature. In accordance with this distinction several substances could unite into one system of activities and thus form one nature. Commenting on this point, Coffey remarks that the distinction will be accepted if the question is approached with the "atomic preconception," but will be rejected if the view is taken "that substantial change is possible." The latter is Coffey's view. Nor can he "see that any useful purpose is served by thus setting up a real distinction between substance and nature."[21] However, he rightly states that "evidence alone must decide." Urrabura, over against the Scholastic radicals of his day, specifically defends a thesis to the effect that two substances can not form one nature; but the wording of the thesis is so careful that its application is limited extremely.[22]

A single substance, acting by itself, is certainly necessarily a single nature. But does it follow that whenever we have a single system of activities *quoad nos* we must have a strictly single substance? There is surely *apriori* no identity between substance and nature except in this sense that to the totality of nature a totality of substance must correspond. In that sense alone do the two concepts imply each other. Nor *must* a substance lose its own substantiality completely when it enters with other substances into a single unit of activities.[23] On the contrary experience seems to show us that many beings that we considered unitary in substance because of unity of their activities, are two distinct substances relatively to each other, and are one only relatively to us and our powers of natural perception.

The difficulty for many perhaps lies not so much in accepting the facts as in adjusting the metaphysical notions that depended on these facts. Scholastic text books divide the concept of *unum* into *unum per se* and *unum per accidens*. The *unum per se* may be simple or compound; but if compound, the components are always in themselves incomplete (matter and form) and only by uniting form one single substance. Any other *unum* is an *unum per accidens* or *unum aggregationis*,

[21] *Ontology*, pp. 259-260.

[22] "Ex pluribus substantiis actu permanentibus in suo esse specifico non potest una per se ac simpliciter natura existere." *Ontologia*, p. 826.

[23] The matter is touched upon by Dunin-Borkowski, "Neue Philosophische Strömungen", *Stimmen der Zeit*, 100 (1921), pp. 220-221.

which is "simpliciter multa et unum tantum sub aliquo respectu,"[24] that is very extrinsic. If these definitions were first principles of thought, of course, the question would be ended. But they must arise out of the facts. Hence if we accept the facts as above stated we must make room for the unity that is of beings in themselves complete and not needing for this completeness of union with other things, but still beings that at times unite with others toward forming a new single system of activities when the proper conditions of such action are given. Under such conditions it is then a demand of their nature (a relative demand, therefore, not absolute) to unite. We would thus have units that are units of substance and nature; and units that are units of nature (in a wider sense) but not of substance. Evidently the case as here put applies only to inorganic nature. In living organisms we have the additional feature of a unity of organism that is peculiar to life, and the entirely new and higher type of being that is evident in every part of the living organism, and inexpressible in terms of inorganic matter.

3. Similarly with other notions. Relations are ordinarily divided into essential and accidental. The essential relation is a fundamental natural demand of the subject of the relation; it is of the latter's essence to be related to the *terminus ad quem*. The accidental relation, on the other hand, is in no way rooted in the essence of the subject; it is something apart from the demands of that essence. Obviously a further distinction, similar to the one above must be made, if we accept the dynamic relation existing between the particles of an atom, and between the atoms of a compound. A relation that is only under certain circumstances a demand of the nature of a thing might be called an *essential* relation *secundum quid* over against the relation *simpliciter essentialis,* which is a demand of the nature of the subject under all circumstances, e. g., the relation of the animal soul to the material constituents of the living organism.

Again, extension is generally divided merely into the continuous and the discrete. Obviously the continuity in gross physical matter is not the continuity merely of a heap of stones. Nor is it a pure, substantially homogeneous continuity. It is

[24] Thus Donat, *Ontologia,* p. 69; expressive of the general view.

neither continuous, nor discrete, in the exact full connotation of these terms as they are ordinarily used. There is also a continuity of particles, in themselves distinct, but dynamically so firmly joined that the ordinary means at our disposal fail to disrupt it.

A change of view on any one point in a well-knit system of philosophy must necessarily go far beyond the immediate import of that one point. If not, there is disruption in what should be a synthesis, or there may be danger of refusing to consider a change because of the unconscious pressure from other parts of the system—philosophically a vicious and unfruitful attitude of mind. Should the rejection of substantial changes in the inorganic world prove necessary, then far from destroying our previous knowledge, it will enrich our knowledge and our concepts. Should the rejection not win its way, failing to do so because of sound philosophical grounds, then any attempt at discussion which will lead to a firmer conviction in substantial changes will not be in vain.

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THE MENTALITY OF PALEOLITHIC MAN.

THE missing link is the American fetish. Chesterton in these words or similar ones to that effect summed up a characteristic phenomenon of American public interest. Certainly if the reading masses of the United States fail ultimately to adopt as a proved fact, the theory of man's animal descent, it will not be the fault of a host of magazines, newspapers and periodicals. In these scarcely anything has been left undone to instil the impression. It is part of the propaganda to insinuate that the farther one reaches back into antiquity the less manlike will he find man; the more primitive man's state—be it exstinct or still extant—the more closely must man approach that still unfound brutish animal ancestor. Yet the fact remains, after almost a century of paleolithic shoveling that man wherever found is man distinctively; endowed with free will and reason and hence in a class apart from any beast known to Science.

Trite some of this perhaps, yet withal true and if fire must be met with fire and poison with poison, it is not amiss to repeat the truth in the face of so many repetitions of sophisms, insinuations, false principles and deductions as are heard from platform and press.

Now we have in addition to the divers prehistoric cultural beds of Western Europe, very valuable sources of information on the mental capacity and knowledge of paleolithic man. One such source is in Australia where up until 1900 at least, a whole native population was still living the life of the Old Stone Age.[1] No culture higher than that of the Stone Age and of hunters had reached them. Man there was still a nomad with no permanent home, no clothing save a waist-belt, tassel or primitive apron of skin or bark. He had no pottery, no knowledge of metals and made no serious attempts at continued cultivation of the soil. He was no navigator. His worldly possessions were few: a pouch full of hair, ochre and feathers; his family, and a half-domesticated dog. His implements were of stone and wood. Naturally the problem of moving never gave him much trouble.[2]

But the point is not that these aborigines have advanced no further — there are adequate reasons for this—but that they have (1) progressed (2) to such an extent and (3) have therefore a characteristic capacity peculiar to man.[3] Here if anywhere we might expect, after all the evolutionary talk, to find man wanting in some essential and distinctive feature of human mentality, as belonging to an age near the dawn of his metamorphosis from beast-dom. And indeed it has been averred of a whole section of these aborigines, the Central Australians —that they have no knowledge of cause and effect.[4] Now that is from very serious competent authorities, from the very men who of all should know because they have the evidence at first hand.

Yet all the evidence for this statement is: "They notice that two things occur one after the other, and at once jump to the

[1] Spencer and Gillen, *Across Australia*, Vol. 2, pp. 376-77.

[2] Dr. L. Ehrlich, *Origin of Australian Beliefs*, p. 61.

[3] I shall use the present tense from now on in speaking of the Central Australians, referring to them as they were, uninfluenced by contact with the civilization of the white man.

[4] Spencer and Gillen, op. cit., Vol. 1, pp. 219-20.

conclusion that one *is the cause and the other the effect.* In Central Australia the cry of the plover is frequently heard just before the rain falls. Therefore argues the native, the rain is the effect and the plover-call the cause. Further, he argues, if I perform a magic ceremony and imitate the plover, then rain must fall."[5] Apart from the patent contradiction in the underscored words it is apparent that the learned authors have jumped their premises quite as badly as the natives they criticise. Because sometimes or often these aborigines conclude awry as to the true or the proportionate cause, or exaggerate the potency of certain forces proves not that they have no ideas of cause and effect, but is a striking proof that they have these very ideas, and also reasoning capacities, but like ourselves they have too that other characteristic feature of man summed up in the old aphorism: "humanum est errare".

Partly then, because of this statement of Spencer and Gillen, and partly too for reasons that lie in this paragraph, I select these Central Australians as an example of the very considerable knowledge, culture and mental capacity of paleolithic man. They represent a "savage" people that superficial description and inference would indicate in point of age and development as near that emerging period when our ancestors lifting their shaggy brows, half-bent bodies and hairy arms first caught the glimmerings of reason. But to select such tribes and stress the animal side of their members is not enough. One might stay nearer home for such a purpose and find ample material without even the necessity of delving into the slums and the underworld of crime. Hence in speaking of the Central Australians, I shall place the emphasis where I think it fairly belongs: on the human side, on the "*man*" traits of these men, on their knowledge spontaneously acquired and varied, fairly vast, often startlingly accurate, brimming with vivid imagination, intricate frequently and indicative of an amazing memory. If these men have knowledge of this sort they are not merely a long way off from the brute but in a class essentially different from his. And if men of this sort have it, then being modern representatives of a period remote in human development, men even in those times were specifi-

[5] Ibid.

cally different from beasts. And in view of the years required in any evolutionary scheme to reach so distinctive a stage, together with the stupendous and fabulous antiquity often given in such schemes to paleolithic man, we have thus a plausible argument against any non-human ancestry. Even if a more conservative estimate of some 15,000 years be ascribed to the age of paleolithic man the difficulties increase. Furthermore the fact of the matter is that still existing peoples, not only in Australia but elsewhere, of even more remote antiquity than the Central Australians, not only have a knowledge in kind essentially the same but in many respects are superior to them.[6]

I

First of all then, the Central Australians have a knowledge of a Supreme Being however ill-defined His attributes, or anthropomorphic the conception. Among them this Being sometimes exerts an influence over their religious worship, at other times He is—in the native mind—not interested.[7] In either case, their sacred ceremonies reveal, both from the standpoint of the myths connected with them and the execution of the rites, a remarkable memory for details, a vivid imagination, dramatic power, accuracy, order and capacity for organization.[8] Thus the Engwura of the Aruntas, which is really a series of sacred ceremonies, lasts for three-and-a-half months. During this time, each day witnesses from three to five distinct ceremonies of different totems, some of which are quite remarkable, but the most spectacular week is the last during which the Ambilyerikirra[9]—constituting the final step in the training of the young men—the ceremony of the Kauaua or sacred pole, and the release of the young men from the ban of silence, form a solemn and fitting climax to all that has preceded. By means of these ceremonies the natives hand on from generation to generation the history of the Alcheringa—the dream times when their ancestors wandered across the country. To carry out this program for so long a period considerable forethought, planning and precision are required not

[6] Dr. W. Schmidt: *L'Origine de l'idée de Dieu,* and *La Revelation Primitive.*
[7] Ehrlich, op. cit., p. 13.
[8] Spencer and Gillen, op. cit., Vol. 2, pp. 264 ff.
[9] Spencer and Gillen, op. cit., Vol. 2, pp. 278-84.

only in the selection of a time and place where food and water will be sufficiently abundant for so many groups, but also for the execution of the whole without a hitch or any trouble. Yet all proceeds with order, regularity and peace under the control of one man and three advisers—a truly skillful piece of management, which bespeaks mentality of no mean degree.

The allusion above to the myths, reminds us of another feature in the intellectual makeup of paleolithic man. For in a period close to the childhood of human development might we not reasonably expect to find some of the psychological traits of the child? These indeed we do, among these aborigines cut off for centuries from the great stream of humanity and arrested early in their progress. No better example perhaps of the simplicity and sincerity, the details and picturesqueness of imagination, importance of minutiae, and too, the contradictions of a child to-day who would describe at length some event he had witnessed, could be had than in these myths. Thus a medicine man would tell you in all seriousness that he had driven away a comet by means of stones he drew from his own body—and the natives would firmly believe this. The Aruntas have a story about a lofty lone sandstone pillar:[10] "in the far-away times lived a great fighting man who journeyed east, killing all the men he met and taking all their women. One night on his return he camped at this spot and as a result of his evil deeds he and the women were all turned into stone, the pillar representing the man's body". Why the women should also have suffered is an antinomy of unimportance to the native. The myth however serves to point out another element not infrequent in these traditions, namely a belief in good and evil and suitable retribution. Another tale, somewhat amusing from our standpoint, is one which the Aruntas tell of Ungutnika, a kangaroo-man who in the long-ago was sorely afflicted with boils. Thus he remained for a long time, but one day he grew very angry and pulled out the boils. He placed them on the ground where they changed into stones and there have they remained ever since. The deeds of this ancestor are celebrated in the sacred ceremonies of the Engwura by members of the kangaroo-totem group. Many of the myths connected with these ancestors and associated

[10] Now known as Chamber's Pillar.

with the sacred rites illustrate fully all the above features mentioned at the beginning of this paragraph, but are too lengthy and detailed for repetition here.

Partly in connexion with these ceremonies, partly for amusement, and partly in the manufacture of implements and weapons, the Central Australian native has not only discovered an ingenious process for making paint—red, white, yellow, gray and black—but also has developed his own art. True his mural art is not very advanced; one might describe it as a hybrid between symbolism and realism. But he depicts human hands and faces and all the animals about him—an indication of spontaneous creative power. Strange to say he is not given much to the painting of plants and trees, probably because it is chiefly the woman who is occupied with these. In designing, however, the native's skill reaches a much higher mark, and though the patterns he draws upon the ground in sacred ceremonies are largely combinations of geometrical figures, nevertheless they are intricate, beautiful, colored and varied. Moreover they are symbolical: concrete and succinct expressions of some lengthy myth. Even more remarkable are the various ornaments made for use during these ceremonies—head-dresses, shields, tablets, wands[11]—colored in pink, white and black birds' feathers and worked into divers designs. A collection of these would do credit to any exhibit and be convincing proof of the native's high artistic capacity. If art spells inventiveness, creative mental genius and the outward expression of rational emotion and thought, then by this token these paleolithic aborigines are poles apart from any animal that might even pose as ancestor to man.

II

From the social life of these people too, we can glean some ideas of their mentality and knowledge. They have definite customs and laws with sanctions, all of which depend for their perpetuation on oral tradition and an accurate memory. For these primitives have no alphabet and writing is an art undeveloped by them. Incidentally, though the tendency to retain unchanged, laws, customs and sanctions, is far greater among

[11] In this enumeration the English terms are descriptive only and apt to be misleading if taken as accurate equivalents. They refer to objects called by the natives "nurtinjas", "watinjas", "churingas" etc.

these natives, than among us, this does not mean they are unchangeable.[12] In fact this very rigid adherence has to a large extent been their salvation.[13] At any rate it is clear that the ideas of justice and reward and punishment are quite familiar to them. A very concrete expression of these notions is the Atninga or avenging party. This is a very solemn affair which in the hands of a good dramatist might be reproduced on our stage with great effect. It begins with certain dances on the "home heath"; then come the actual expedition, the despatch of the guilty party, and the return which closes with a solemn ceremony—the "ulquita atuma" or shield-striking performance. The initiation of all this is due to the conviction that the death of one of their own is due to magic injected by an enemy of some distant tribe. However false *in fact* this premise, the subsequent reasoning involved is logical enough: the intended victim is guilty, hence deserving of punishment by their offended community. Implicitly at least the "savage" recognizes the existence of a responsible free-will agent. In effect the actual assumed culprit may escape and another suffer in his stead, but if another does suffer it is because he is presumed to be a formal coöperator in the injustice, i. e., he has at least knowingly and deliberately failed to prevent when he could, the guilty party from the commission of the misdeed. It must be remembered that for the native the facts in the case are established, they are "per se evidentes". Not only can his local medicine man tell who is the guilty party but he has discovered this offender. For us the premises involved might be all wrong as regards the facts assumed, but for the natives they are clear truth. However clouded then by superstition the mind of paleolithic man, it was nevertheless capable of reasoning, and hence of deducing correct and truthful conclusions.

Incidental to the Atninga and subsequent to it is a rather naive belief that further illustrates this capacity: The spirit of the dead man follows up the actual avengers in the form of a Chichurkna bird and hovers over the camp for some days. It can harm them with evil magic. Its cry is like that of a little child and once it is heard the avengers are safe. So at

[12] Spencer, *Native Tribes of Central Australia*, pp. 12 ff.

[13] Spencer and Gillen, *Across Australia*, Vol. 1, pp. 186-7; Vol. 2, pp. 291, 301.

night every man paints himself black and wears the tail tips of the rabbit bandicoot, for as this animal is very wide-awake at night any part of it naturally keeps its wearer alert and wakeful so that he will hear the Chichurkna bird should it come near.—Here again, supposing all the facts involved to be true—as the native does—his conclusions are correct if not true.

A study of the marriage laws and relationships of the Central Australian would I think add to our respect for his mental abilities. If the seminarian of to-day finds the matrimonial regulations and impediments intricate both in fact and possibilities, for the Central Australian they ought not to be at all baffling. For he has his own system of canon laws and impediments on matrimony with proper censures to boot, that would be the despair of many a student of matrimonial law. This system is based on the class divisions of the tribe and on the totem groups and is quite too complicated to give here. Suffice it to say that the marriages may take place only within prescribed limits and tangled though the reckoning might be for us, nevertheless the native mind solves it with facility.[14]

In the pursuit of the present investigation much can be learned too from some of the facts connected with the family life of these aborigines. Each family has its lean-to or "mia-mia" built of boughs and often cleverly constructed—to shelter from the cold of winter and from the heat of summer. Here surely is a knowledge of cause and effect, of the relation of means to an end. If a fire be needed the native produces his "makka-tira" and within a minute can have a blaze. This "makka-tira" is nothing more than two sticks rubbed together with a little dry grass for tinder. Onto the latter falls the powder produced by friction of the sticks. Clever, simple and efficient—another instance of the knowledge of cause and effect. What is more, the native knows economy. To his mind nothing is more wasteful and irrational than the big fires built by the white man: too hot to be approached and too prodigal of fuel. Hence he makes a small fire because it is at once cheaper and better calculated to serve its end. Rather a neat piece of reasoning for men of the Old Stone Age!

[14] Spencer and Gillen, op. cit., Vol. I, pp. 202 ff.; Ehrlich, op. cit., p. 38.

Soon over the family hearth may be roasted a kangaroo. For the "savage" not only eats his meat cooked but knows how to cook it well. If this happens to be a "rush" meal, the animal will be cooked with fur and skin left on to preserve the juices. When done, heart, liver and kidneys will be relished as dainties by the more fastidious palates, just as in Western Europe paleolithic man often showed a preference for chops.[15] Should there be more time for cooking, green leaves are laid over hot rocks, over which is placed the meat and on this another layer of leaves. Perhaps too a coating of flour paste will be spread over the meat. The purpose again in this more elaborate method is to keep in the juices. Not only is this another instance of cause and effect well appreciated by the native, and of adapting means for the end, but it shows too that the mentality of paleolithic man was not hide-bound by any one method but could spontaneously vary it and improve on it, given the proper circumstances.

But before the cooking was done, the native would be careful to remove the strong tendon from each hind leg, for this is of great value to him. It serves to fix the points on the end of his spears or to mend broken implements. This is not only economy and foresight but also one more case of proportioning apt means to definite ends.

III

The implements and weapons just alluded to are deserving of a word because they give further confirmation to the mental traits characteristic of man—inventiveness, variability, ideas of relationship, causality etc.—and moreover illustrate that the Central Australians like the prehistorics had a true love of culture. In the fashioning of these tools and arms the only material used by the Central Australian are wood and stone, yet from these he has fashioned all he needs. In addition to the fire-making implements mentioned above, his stock consists principally of a wooden spear and spear-thrower, a boomerang, a stone axe and a flaked stone knife. Among the more northerly tribes knife-manufacture reaches a relatively high degree of perfection. It involves the quarrying of the stone, a suitable and painstaking flaking and polishing of this to produce the keen edge, and the shaping of the handle. The

[15] Breuil, *Dictionnaire Apologétique,* s. v. "Homme" col. 467.

production of these knives and axes is not only an orderly process involving selection and definite stages of progress but is also indicative of considerable variability in skill. Other implements such as serviceable picks and boats are found among some of the tribes farther north. A common instrument, the pitchi, serves as a combination affair, now acting as cradle for the infant and again for carrying water. These pitchis are in some cases perfected to a remarkable degree. Soft or hard wood may be used in their manufacture. In view of the work that must be done, the stone knives used in the process and the careful step-by-step methods, the resulting regularity of form and symmetry, the lines of parallel grooves made in the pitchis and their curved outlines is clear evidence that paleolithic man like the medieval craftsmen, takes a real pride in his work and appreciates beauty of curve and outline, and variety, since mere utility does not require all this.

Among the Warramungas the wooden hafts of the stone knives commonly bear designs colored in red, white, yellow and black. Both for kitchen and work-bench, then, paleolithic man, as we know also from the cultural beds in Western Europe, knew how and loved to mingle the useful with the beautiful. The poet Yeats has said "there is no real culture in the hearts of a people until the very utensils in the kitchen are beautiful as well as useful". If this norm be of value, then the conclusion for paleolithic man is obvious. It could be confirmed too by examples of the love and appreciation of color and bodily ornaments existing among the Central Australians, and in some tribes expressed to a remarkable degree. Thus almost every member of the Anulas and Maras wears an armlet or necklet, sometimes both. They are made from pieces of split cane and covered thickly with the bright red, yellow and green feathers of the Blue Mountain parakeet, or the pink ones of the gala cockatoo. Sometimes pendants of feathers are added. Beautiful waist-girdles are made and adorned with gaily colored feathers. Head-bands are common and are fashioned from opposum-fur string. On these, designs in red and yellow will often be found and at the ends, pendants imitating flowers. The petals of the latter consist of little brown feathers cut into uniform shape, in the middle of which lies a centre of down.

IV

Learned in the lore of civilized man the Central Australian certainly is not; but his book, the great Book of Nature, he knows and knows well. He knows the names of all the animals about him, their habits and their habitats, and how to track them. Thus the prints of the emu, invisible to the white man, are an easy betrayal for the sharp eye of the aborigine. So too those of the smaller animals like the jumping Jerboa rats and the tiny marsupials. Likewise, though nothing on the ground save a small hole one inch in diameter would indicate the burrow of the honey ant, the sign is readily discerned by the native, who with wooden sticks and bowls works rapidly down to the main chamber where the sweet trove lies.

The northern tribes of Central Australians get their honey from a bee. A "sugar bag" is a welcome dainty, and so as he stalks about the "savage" will place his ear against a likely looking trunk or bow, where the low hum of the bees at work inside can be heard. The rest is easy, and he downs honey and any bees mixed up in it, with relish. He is also ever on the alert for a scratch on a tree-trunk, the mark of an opossum. He can tell whether this is recently made or old, and whether the animal sought has climbed up or down the tree. With no less accuracy and no more trouble he can track a human being for miles. If ever a knowledge of cause and effect exist in any men it exists in these primitive but clever sleuths who can from the slightest of clues trail straight to their quarry.

The plants too the natives know in their own terminology. Some of these they know how to use for food. Thus the spore cases of the nardoo are used by the Urabunnas to make flour. To this end are made the nardoo mills or stones, which are also objects of barter with far distant tribes. The seeds and leaves of Claytonia form a welcome diet for the Aruntas. Plants too serve them for other purposes. They use the leaves of the Pitcheri plant for bartering purposes and to catch emus. We associate Prohibition with water and intoxicating drinks. The Arunta associates food with intoxicants and water, and by a clever device renders the capture of his prey more easy. He makes a decoction of Pitcheri plant leaves and water, and either puts it in a water pool frequented by birds, or sets it in a wooden vessel out in the scrub where an emu is

likely to come across it. In either case the animal after drinking becomes "drunk" and is thus readily speared by the native. He mixes the leaves of this same plant with those of an acacia or cassia to make plugs of "chewing tobacco." Fortunately for paleolithic man the penchant for "blue laws" was a tendency never expressed.

Farther north the Anulas shred the bark of the gum tree or the leaves of the screw-pine, rub them on their thighs and rapidly twist them together to form lengths and lengths of two-ply twine. The natives too have learned that the bean tree can serve them well: its soft wood is excellent material for pitchis and shields, and the beans make pretty if not durable necklaces and ornaments.

Part of the learning of the aborigine, especially in the Arunta region during the dry season, has been to know where and how to find water. Where the civilized white man would often perish of thirst, the native is served by his bushcraft. He can for example find in the most unlikely spot traces of a frog which aestivates a foot below the hard clay. This frog (Cheiroleptes platycephalus) fills itself with water to tide itself over a drought period of mayhaps twelve to eighteen months. The water is pure and fresh and the natives use it when other supply sources are wanting. If the drought is severe they know they can still get water from the roots of certain trees or even by sucking the nightly dew from the scanty herbage and grass. Finally the presence of gregarious finches and black cockatoos is a welcome sign to him of the proximity of water.

Many other points of interest in the acquired knowledge of these primitives could be added and amplified, but just a few will be briefly mentioned as illustrative of their distinctly human mental ability. For example they have corrobborees (dances) which are the inventions of special individuals and represent with remarkable suggestiveness the behavior of the animals to which they refer. Obviously this demands wonderfully accurate observation as well as great powers of mimicry, which in itself is with them not only marvellous but often intensely and intentionally humorous. Incidentally, does not the philosopher hold that "risibile est proprium hominis"?

One would scarcely expect to find among these people sometimes called savages, rules of etiquette, yet such there are and they must be strictly observed under pain of severe punishment. There is a very definite code for visiting, the violation of which is not only bad form but likely to end in a serious penalty. Messengers are treated with respect and accorded safety of conduct. All this is, then, but an item to be included in the cumulus of native knowledge. Incidentally again, this "savoir faire" is much more common among them than among many whites who would look down on them with disdain.

We all have no doubt a certain amount of respect for those who can use the "deaf and dumb" language, especially for those who can themselves speak and hear. We respect even more the intelligence of those who are the inventors of such codes. Well these primitives have invented such a gesture language—the signs of course not representing single letters but being symbols of objects and actions—and it is used with remarkable facility especially by the women who for one reason or another are occasionally put under a ban of silence. If I read our cartoons and jokes aright, many an American husband feels the void of such an institution.

Sleight-of-hand work too implies a great deal of skill and a certain amount of inventive capacity. Not for pleasurable purposes but in the serious business of curing disease and driving away black magic, the medicine men of certain Central Australian tribes have developed this talent to a truly remarkable degree.

Furthermore the development of music and the invention of songs is not only a distinctly human trait but is also indicative of a love of culture. So too dramatic presentations. Yet all of these we find among these primitive men of the Old Stone Age.

V

After study of these "primitifs actuels" one is tempted to make comparisons with prehistoric man as we know him in Europe. Of the western prehistorics about which anything definite is known it is the Neanderthaloid race with which we group the Central Australians. That type they have perpetuated into modern times. "In personal appearance," says Dr.

Windle,[16] "they (the Neanderthalers) probably more resembled the native Australians than any other race of mankind with whom we have any acquaintance". Klaatsch and MacNamara found in the skulls of native Australians all the characteristic features of the Neanderthal type of skull.[17] From the cultural standpoint authorities like Sir William Lubbock, Edward Tylor, Emile Riviere and Fr. Wm. Schmidt are in agreement that the Australians have carried down to the present substantially the same material culture of this early prehistoric race. Mainage adds to this unanimity of authority a lengthy detailed comparison between the cultures of prehistoric man of Western Europe and the Australians.[18] Abbé Breuil alleges that the resemblance between Australians and Neanderthaloids has led some authorities to consider Australia as the first home of mankind. The conclusion however he rejects.[19] Sollas and others have even gone so far as to draw up a definite scheme of correspondence between actual primitive cultures and that of the various prehistoric periods e. g. Tasmanian with Acheulian, Mousterian with Australian. So exact a correspondence would seem however to be forcing the evidence. For the present it is sufficiently definitive to be content with the more general statement that the Neanderthal race existed in Western Europe from Chellean to Mousterian times and even, as Obermaier contends, to the Solutrean period; and that the Australians have perpetuated to the present substantially the same material culture.

The present purpose of these remarks is this: it has been the vogue in America to associate the Neanderthal race with the so-called ape-man Pithecanthropus, to paint him as something of a brutish being, to stress such features as would suggest his nearness in the evolutionary scale to man's animal progenitor. However our review of the Central Australian native's knowledge and mental capacities must I think increase our respect for this Neanderthal people. For it shows us how considerable was the intellectual ability and acquired science of paleolithic man in the far East, and what prehistory cannot supply in the picture of the early prehistoric men of Europe, eth-

[16] *Dublin Review*, April 1913.
[17] E. Wassmann, S.J., *Modern Biology*, pp. 468-80.
[18] *Les Religions de la Prehistoire*, pp. 113-123.
[19] *Dictionnaire Apologétique*, s. v. "Homme" col. 489.

nology can to a large extent. All the evidence from this source points to the fact that in this early period of human development prehistoric men from the Chellean to the Solutrean possessed considerable mental acumen, cultural accomplishments, skill, adaptability and knowledge, in many respects like that of the Central Australians, and amply sufficient not only to enable them to be very happy but also very human. Yet one could go back to still older[20] actual primitives—the South East Australians, the Bochimans, and Pygmies and Tasmanians (now extinct)—and reach with certainty a conclusion essentially the same, however varied the details of the proof. Says Ehrlich: "The Tasmanians are generally reckoned as the lowest of all races that have so far existed on our planet. Now the impression that early visitors to Tasmania received was by no means that of a 'prelogical' race, with other rules of thought and so on. Anderson and Cook, who visited Tasmania as early as 1777, could see that Tasmanians are in their own sphere equal to Europeans in ability and mental capacity. . . . The tools, implements and weapons of the Australians show that they have the conception of means to an end. Their images, emblems, prove that they perceive the relation of similarity; their magic . . . presupposes the conception of cause and effect, since they believe in its efficacy. Australian languages are not a simple accumulation of arbitrary human sounds, but a very logical construction with a complicated grammar. . . . The languages are in themselves a proof that Australians are no less capable than Europeans of reducing the multiplicity of external phenomena to the unity of universal concepts. . . . These Australians often speak several languages fluently and they are capable of learning a new language in two or three weeks so far as to make themselves understood."[21] But perhaps there was an essential difference between the mentality of these paleolithics and the prehistoric Neanderthals? No, for "the knowledge of causality was not foreign to them since from the Chellean and Acheulian epochs they made admirable stone implements".[22] Primitive man actual and prehistoric worked hard with flint

[20] Than the Central Australians.

[21] Ehrlich, op. cit., pp. 37-8.

[22] Mainage, op. cit., p. 372.

and hatchet and club wherewith to dominate nature, and not through mere physical power but by skill. The difference between his mentality and ours is not a biological or essential one, but consists in this, that we have a richer store of general conceptions, a longer training, the heritage of centuries of tradition, continuity and contact with the greater mass of humanity.

We still await then any evidence of a semi-human type—anatomically, intellectually, culturally—of anything that can pose as common animal ancestor to man and anthropoids. If as some evolutionists claimed for the Foxhall man, man lived 500,000 years ago, then even that far back the evidence bespeaks human knowledge with all its characteristic spontaneity, variability, inventiveness, imagination—in a word a rational soul endowed with intellect and free-will. And if half a million years ago this was still true, have we not solid reasons and scientific foundations to justify the question as to how many thousands of eons before, the evolving brute lived that was destined to parent man and monkey? In view of the known facts, when confronted with the question of human evolution from non-humans, surely the man who asks "Did it occur?" is not a "prima facie" bigot or ignoramus. Indeed I venture to suggest that he may be quite as reasonable, enlightened and scientific as the dogmatist who asserts "It did" or "It must have"—and perhaps too a wee bit more tolerant.

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DE CRIMINE OCCULTO ABORTUS, DEQUE FACULTATE AB EODEM, TEMPORE QUOQUE IUBILAEI MAXIMI, ABSOLVENDI.

Casus juridico-moralis.

BERTHA, periculum infamiae evitandi causa, crimen abortus, quod tamen penitus celari non potuit, perpetravit.—Ast personae, quibus delictum huiusmodi innotuit, non unam habent rationem prorsus tacendi; quaeque insuper ad quinarium numerum reducuntur.—Bertha, facti poenitens, ad Patrem Athanasium, simplicem confessarium saecularem accedit, absolutionem sui delicti humiliter efflagitans.

Athanasius an Bertham, cuius delictum uti occultum retinet, absolvere valeat, haeret anceps. Facultas enim qua ipse

gaudet, sicut ceteri confessarii, "Absolvendi, in casibus occultis, a peccatis et poenis latae sententiae jure communi statutis, exceptis censuris specialissimo vel speciali modo Sedi Apostolicae reservatis," circumscribi ei videtur ab hisce verbis in concessione facultatis appositis, idest: "Nemo absolvere audeat a poenis latis contra crimen abortus." Hac de causa Athanasius serio dubitat suam facultatem, quae communis est omnibus Dioecesis confessariis, extendi posse ad delictum occultum abortus. Hinc consultius, existimat Bertham inabsolutam dimittere, eam suadens ut post nonnullos dies redeat. Huic Athanasii deliberationi Bertha non paucas, nec leves, opposuit difficultates; nihilominus adhaesit. Interim Athanasius, nulla interposita mora, consilium canonistae Dioecesis exquirendum curat.

Quaeritur:

1. Quandonam delictum censeatur occultum?
2. Num delictum Berthae uti occultum censeri debeat?
3. An dubium Athanasii habeat aliquod fundamentum?
4. Quid Athanasio respondere debeat Canonista?

Resolutio.— Ad 1^{m}. Delictum censetur occultum, seu, ut ipsius Codicis verbis utar, "*occultum* (est delictum) quod non est publicum; *occultum materialiter,* si lateat delictum ipsum; *occultum formaliter,* si eiusdem imputabilitas" (Can. 2197, § 4). Occultum igitur est delictum quod nondum est "*divulgatum*", neque "talibus contigit seu versatur in adiunctis ut prudenter judicari possit et debeat facile divulgatum iri" (Can. 2197, § 1).

"Divulgatum" dici potest, ait Vermeersch (Tom. III, 379, 2°) quod in majore parte communitatis notum est aut saltem tribus quattuorve personis quae non taciturae cum certitudine praevidentur. Verum, ut idem auctor alibi ait (Tom. III, 384, 1°), omnes regulae a variis scriptoribus *de numero* personarum datae, etsi utilitate non carent, his tamen verbis cl. D'Annibale temperandae sunt: "Quia res facti est, in aestimatione boni viri esse debet" (Summula, 1, n. 242, nota 49).

"Dum publicum erit delictum si paucis manifestum sit, qui narrandi pruritu anguntur, occultum est etiam a pluribus cognitum, sed linguae tenacibus vel quos ad silentium causa specialis moveat." Ita Vermeersch, Tom. III, n. 384, 3°.

Ad II^{m}. *Affirmative.* Delictum, uti modo dictum est, censetur occultum, quando non est "divulgatum". Atqui tale est

delictum Berthae; constat enim quinque dumtaxat personis quibus non una, uti patet ab expositione casus, inest ratio prorsus tacendi. Ergo delictum Berthae uti *occultum* censendum est.

Ad III^{m}. *Affirmative.* A facultate "absolvendi, in casibus occultis . . . ," qua gaudet Athanasius, excipiuntur dumtaxat censurae "specialissimo vel speciali modo" Sedi Apostolicae reservatae. Atqui nulla ex huiusmodi censuris, uti constat ex Can. 2350, 1°, adnexa est crimini abortus. Ergo hoc crimen, quando est occultum, a praefata facultate absolvendi, in casibus occultis, non excluditur. Proinde Athanasius ex hoc capite Bertham absolvere potest, cum ejus crimen, uti supra ostensum est, sit occultum.

Verum si rite inspiciantur ea verba in concessione facultatis apposita: "Nemo absolvere audeat a poenis latis contra crimen abortus", tunc videtur Athanasius non posse amplius Bertham absolvere. Cum enim praefata verba nullam distinctionem faciant inter crimen publicum et occultum abortus, ad utrumque crimen indiscriminatim possunt referri; licet id exprimi debuisset, uti patet, in exceptione generalissima, quando a praefata facultate absolvendi, in casibus occultis, exclusae fuere censurae "specialissimo vel speciali modo" Sedi Apostolicae reservatae. Hinc dubium exoritur an facultas "absolvendi, in casibus occultis, a peccatis et poenis latae sententiae jure communi statutis", ad crimen occultum abortus extendi valeat.

Itaque Athanasius non sine fundamento haeret anceps an Bertham absolvere possit, licet ejus delictum uti occultum retineat.

Ad IV^{m}. Canonista ante omnia agendi modum Athanasii, cum dubium, quo angebatur, deponere nequiverit, approbare debet; nefas est enim agere cum dubio practico.

Deinde explicite declarare debet facultatem "absolvendi, in casibus occultis, a peccatis et poenis latae sententiae jure communi statutis, exceptis censuris specialissimo vel speciali modo Sedi Apostolicae reservatis" extendi haud posse ad crimen occultum abortus.

Re quidem vera si crimen abortus, quando est occultum, a quovis simplici confessario absolvi potest, reservatio huius criminis prope inutilis foret. Delictum enim publicum abortus nonnisi rarissime, uti cuique constat, locum habet. Atqui reser-

vatio inutilis a Jure prorus aliena est (Can. 895). Ergo facultas "absolvendi, in casibus occultis, . . ." qua gaudet Athanasius, ad crimen occultum abortus extendi nequit.

Insuper, Regulares dumtaxat a crimine abortus, sive occulto sive publico, absolvere possunt, quin ulla indigeant ex parte Ordinarii speciali facultate, vi eorum privilegio "absolvendi a Censuris Papalibus Ordinariis reservatis".[1]

Proinde ea verba "Nemo vero absolvere audeat a poenis latis contra crimen abortus" ad utrumque crimen, idest tam *publicum* quam *occultum* indiscriminatim referenda sunt, licet prima fronte cum illis quibus collata est facultas "absolvendi, in casibus occultis," pugnare videantur.

Propterea Athanasius, si Bertham absolvere velit, speciali facultate muniatur oportet.

Nunc non abs re prorsus erit heic iterum ad lectorum mentem revocare hoc anno, quoniam celebratur Romae Universale Jubilaeum, neque Regulares ab hoc crimine absolvere posse; quia eorum facultates a praefato privilegio provenientes extra Urbem suspenduntur (V. "ECCLES. REV.," February, 1925). Verum si agatur de excipiendis confessionibus illorum poenitentium, qui aut stabili impedimento detinentur, quominus, intra Jubilaei annum, ad Urbem accedere queant, aut quo tempore confessionem peragunt, iudicio Ordinarii aut confessarii, nequeant sine gravi incommodo Urbem adire, tunc procul dubio in utroque casu facultates quae Regularibus ex "privilegio" proveniunt in suo robore manent.

In priori casu cuilibet poenitenti sibi licet *confessarium eligere a suo Ordinario ad praescripta Codicis approbatum, cui*, vi Constitutionis *Apostolico muneri,* die xxx mensis iulii anno MDCCCCXXIV editae, *pro confessione dumtaxat ad lucrandum Iubilaeum instituta.* conceditur, ut, *sine detrimento earum facultatum, quas forte alio titulo exercere possit, . . . in foro sacramentali tantum absolvere queat a quibusvis censuris et peccatis etiam Apostolicae Sedi speciali modo, non tamen specialissimo modo, reservatis, excepto casu haeresis formalis et externae. . . .*

In altero casu, idest relate ad illos poenitentes, qui quo tempore confessionem peragunt, iudicio Ordinarii aut confessarii, sine gravi incommodo Romam petere nequeunt, en quid dec-

[1] ECCL. REVIEW, November, 1922.

laratur ad N. III[m] Constitutionis *Ex quo primum:* "Quas denique facultates S. Poenitentiaria Nostra impertire solet Ordinariis aut confessariis pro foro interno, easdem ne extra Urbem quidem suspendimus, sed ita ut erga eos dumtaxat poenitentes exerceantur, qui, quo tempore confessionem peragunt, iudicio Ordinarii aut confessarii nequeant sine gravi incommodo Urbem adire."

Ut autem confessarii tam in Urbe quam extra Urbem facta sibi potestate prudenter utantur, nonnulla *monita* Sacra Poenitentiaria Apostolica, die XXXI mensis iulii, anno, MDCCCCXXIV, eis tradidit adamussim servanda. Inter huiusmodi monita secundum praecipuum locum tenet, quod sic exprimitur: "Attendant (confessarii) praecipue, facultates extraordinarias sibi tributas exercere se valide posse tantummodo erga poenitentes qui confessionem peragunt ad iubilaeum lucrandum praescriptam, atque unice in confessione sacramentali, nisi aliud concessio ipsa ferat."

Ex his tribus documentis palam apparet duabus opus esse conditionibus, ut confessarii facultates extraordinarias sibi tributas valide exercere valeant.[2] Deinde opus est, ut poenitentes aut stabili impedimento detineantur, quominus, intra iubilaei annum, ad Urbem accedere valeant, aut quo tempore confessionem peragunt, iudicio Ordinarii aut confessarii, Urbem adire nequeant sine gravi incommodo. Alterutra ex his conditionibus una cum prima verificetur oportet, secus confessarii facultatibus extraordinariis sibi tributis per annum iubilarem valide uti non possunt, quemadmodum ex documentis modo allatis evidentissime constat.

Age nunc, supponamus poenitentes non peragere confessionem iubilaei lucrandi causa, vel, si confessionem ad hunc finem perficiant, neutro tamen impedimento, idest neque stabili neque temporaneo, detineantur, quominus ad Urbem accedere valeant. Possuntne confessarii hisce in casibus facultates extraordinarias sibi tributas valide exercere? Pariter possuntne Regulares valide uti eorum facultatibus ex "privilegio" provenientibus? Possuntne, denique, facultates quas S. Poenitentiaria impertire solet Ordinariis aut confessariis pro foro interno extra Urbem valide exerceri?

[2] Praeprimis requiritur ut poenitentes confessionem peragant ad jubilaeum lucrandum praescriptam.

Propterea hisce quaesitis prorsus negative respondendum est, et ratio evidenter profluit ex dictis. Et hoc significare voluimus, quando affirmavimus in hac ephemeride Constitutionem *Ex quo primum* afficere quoque Regularium privilegium "absolvendi a Censuris Papalibus Ordinariis reservatis," iis verbis eiusdem Constitutionis innixi: "Exceptis facultatibus ex privilegio provenientibus, per Codicem non revocato, ut ad canones 4 et 613." Quae verba, licet maxima claritate fulgeant, nullamque proinde cerebrosam, ut ita dicam, interpretationem patiantur, pro P. T. Kane nullam vim habere videntur, qui propterea sustinet Const. *Ex quo primum* facultates Regularium ex "privilegio" eis provenientes minime afficere.[3]

Ex dictis veluti legitimum corollarium sequitur facultates quoque "absolvendi a casibus a *jure* Ordinariis reservatis", si jubilaei lucrandi causa exerceantur, atque poenitentes stabili aut temporaneo detineantur impedimento, quominus ad Urbem accedere queant, a suspensione eximi. Verum si praedictae conditiones locum non habeant, tunc, profecto facultates "absolvendi a casibus *a jure* Ordinariis reservatis" suspensione afficiuntur; excepto casu quo a Jure Novissimo originem habuerint, uti evidenter constat ex Constitutione *Ex quo primum*. In primo huius Constitutionis paragrapho haec verba leguntur: "Ratae sint facultates omnes per Codicem iuris canonici quovis modo concessae, . . .". Ex his verbis palam apparet facultates omnes, nulla excepta, quae huiusmodi originem non habuerint, suspensione affici. Ergo. . . .

Deinde, quaeri potest cur, quomodo ante verba "Nobis et Apostolicae Sedi", "relaxandi censuras" appositum fuerit adverbium "etiam," et cur Pater T. Kane illud omiserit, si Const. *Ex quo primum* facultates, de quibus est sermo, minime afficiat.

Porro notandum est cum Noldin casus, qui Episcopis a *jure* communi reservantur, *proprie* appellari casus papales. "Cum casus, prosequitur idem auctor, a jure Episcopis reservati proprie sint papales, ab eis absolvere possunt omnes confessarii, qui facultatem habent absolvendi a casibus papalibus; . . . " (p. 414, 1, 2, a). Ergo si haec suspenditur, illam quoque suspendi palam est. Conferatur quoque J. Bucceroni (11, n,

[3] Vide Eccl. Review, April, 1925, pp. 399, 402.

1367), qui varios exceptionis casus enumerat; sed de facultatibus, de quibus fit quaestio, nullum verbum facit.

Denique ea verba: "ut decessores Nostri simili in causa decreverunt," nullum validum argumentum pro opinione P. T. Kane tuenda suppeditare valent. Quippe disciplina suspendendi indulgentias atque facultates jubilaei causa non semper constans fuit, sed, pro temporum rerumque varietate, non modicas passa est immutationes. Per praefata verba modo relata intelligi vult, aut saltem intelligi potest, quod sicut ceteri RR. PP. Jubilaei Bullam promulgantes, per annum piacularem suspensionem indulgentiarum atque facultatum decreverunt, sic Pius XI usitatas indulgentias et facultates per totum Anni Sancti decursum intermitti suspendique decrevit. Quapropter cum non semper eaedem sint huius suspensionis conditiones, attendendum semper est ad tenorem Bullae Jubilaei (Bucceroni, ibid.).

Ne ultra lectores hac super re taedio afficiantur, totam materiam heic explanatam paucis complectentes, concludimus:

1. Nedum facultas "absolvendi a casibus Sanctae Sedi reservatis," verum etiam facultas "absolvendi a casibus a jure Ordinariis reservatis" suspensione afficitur, si utraque confessionem jubilaei lucrandi causa praescriptam haud respiciat, nec poenitens ullo gravi detineatur impedimento, quominus ad Urbem accedere valeat.

2. E contra ". . . tempore Jubilaei nulla datur suspensio facultatum erga eos poenitentes, qui tempore confessionis, seu intra breve tempus, Romam petere nequeunt sine gravi incommodo, quamvis illud iter postea facere posse credatur" (Ferreres, Theol. moral., vol. II, p. 483).

FR. IVO VITALI, O.F.M.

"PAEDAGOGICA" IN THE LIBRARY OF A PRIEST.[1]

III. SECOND CLASS: NON SANA.

11. THIS division will contain those works which report, in some little degree, the theory and practice of our ancestors in the matter of education, with the additions of useful experience on the part of persons engaged in teaching. The books subjoined do not rank in the foregoing class, because the basis of true religion is wanting, and therefore there is wanting also the basis of effective moral training. The people who write these books may be well-intentioned enough; but their intentions are so frustrated by the practical difficulties of bringing up the young in virtue, that a modern writer has said truly:[2] "We have lost faith in direct efforts to teach morality. The 'virtuous maxims' and moral tales, upon which our fathers so fondly relied, have disappeared from our reading-books. For a decade or more we have rested in the idea that character training must be unconscious for the most part, depending on the general effect of a teacher's personality and the discipline of a school life. . . . Now, a change is pending: knowledge is no longer the great aim in education; it has not brought us the kind of power we need, the morality we must have. The ground rocks under our feet, and we talk of the necessity of developing a new virtue, 'civicism', of cultivating patriotism and altruism in order to be saved." The writer very properly slurs over the notion that every salaried teacher has a "personality" worth imparting; and he proposes a new nostrum: "The contents of good Readers".

In this class I will include also, out of mere courtesy, various historical productions, such as Von Raumer's and Compayré's. The only reason why I do not relegate them to the next class of "Insana", is because they profess to contemplate and treat of historical facts; and somehow, in spite of all their blinking and squinting and playing at "blind man's buff" with history, some facts do stand out in their pages; and a critical reader does get a glimpse, the authors notwithstanding, at some lines

[1] See previous articles: "The Library of a Priest" in the May ECCL. REVIEW, and "Introduction to Lists of Books" (*Sana*) in the August ECCL. REVIEW.

[2] A. E. Kellogg, Lowell High School, San Francisco; *Educational Review*, November, 1894, p. 347.

of historical progress in education, albeit the lines are made crooked enough in such pages.

12. (1) *Principles and Methods.*—Many years ago I took an armful of those pedagogical guides which are published in such estimable quantities for the public school teachers of the United States. Among the first which I perused was one that contained plenty of good common sense, resting, no doubt, on personal experience in the old-time system of teaching, and evidently recording the practical institutions of sensible people, who knew not only how to establish things originally in this country, but how to establish their households too. There were, as far as I remember, few of those notions which infest the later kind of books and systems. But, as I went on to other books, I found them largely repetitions, decoctions and chiefly dilutions of the same ideas. Probably, the success of some earlier publications had brought a new trade into the market. Just to suggest the names of the class I refer to, they were probably Page, Baldwin, Abbott, and such like. Whether this stream of educational wisdom has continued to flow these many years, I cannot say; I know its spring of common sense has dried up considerably. And my own thirst at the time was soon slaked. Its strength lay in good prosy maxims.

Noah Porter, of Yale, deserves commendation. Two of his books are: "American Colleges and the American Public," and "Books and Reading." However, in many matters, such as reading, and the liberties tolerated in school and college life, standards of the class which President Porter belongs to could never be those of a sound Catholic education.

Henry Barnard, editor of the *American Journal of Education,* is a type of the old sensible moderate gentleman. But it was his misfortune that, like any mere journalist compiling large issues of a periodical, he could only copy. And yet, in copying from the classical writers, such as Von Raumer, his good sense rebels sometimes; and he excuses himself to an American constituency for breaking off in the middle of libellous accounts of Romish systems, etc. A separate work of his may be seen, consisting of a collection taken from his Journal, "Barnard's Memoirs of Teachers and Educators in Germany." It calls for no distinctive comment, besides what I have said. I do not pretend to know how it came to pass that his old and

well established Journal had to be commended to the charity of his pedagogical friends of an earlier generation. I suspect he belongs to an extinct species.

"Principles of Education," by Malcolm MacVicar; Ginn & Co., 1892, pp. 178. I insert this work as a solitary specimen of ethico-pedagogical doctrine. I am far from commending that indifferentism of courtesy with which well-meaning writers state sound and unsound hypotheses, as if they were equally respectable. The book, however, is an example of what might be taken up by a Catholic philosopher; unless he should prefer, what I think more desirable, to write a little course of ethics and merely run his theses out into educational conclusions or *scholia.*

MacVicar, as his name indicates and his position too, that of Chancellor of the McMaster University, Toronto, is a Scotchman of his native school, which comprises men of good sound views, very acute in philosophical analysis, and not given much to flashy novelties. The English school of writers, represented by a responsible man like Mr. Fitch, or by Quick and Thring and men of the Dr. Arnold type of thought, are a conservatory of good educational thought. In the matter of morality their anchorage is religion, at least, in a general way. The mention of Mr. Fitch suggests the question of Kindergarten literature; for I have read some excellent things of his on the subject.

12. (2) The kindergarten has run to seed, in practice-culture and in book-culture alike. I have noticed a declaration made by an American educational authority, that everything is running now to kindergartening, in the common school, the high school, the college and the university. Like the mania which is running wild in some countries with the lecturing chairs of universities, where, in order not to be "pedantic" or "scholastic" in their courses, the lecturers descant on the Aesthetics of the Theater and the Ethics of the Novel, and the Beau-Ideal of the Dance, a special fury has seized on our pedagogics, and, in order to be "interesting", the pupils and scholars and students are made to play, and look at pictures; they are asked to open their eyes and ears, to apply their fingers and touch for themselves, and so to receive the pedagogical influences gently and suavely; they should not run the risk

of a headache by poring over books; and, in fact, they scarcely do look at a lesson out of school. The representative of the London School Board at the Chicago Exposition told me of the fight which that Board made against the tendency; and how, after seventeen years of conscientious struggling, they were now practically defeated; and they were defeated, not by any wild theories about the kindergarten but by the inevitable results of that department conducted apparently in its proper time and place. The children, he said, after being brought up on kindergarten pulse, could not be got to relish any other kind of diet. If they did not get something for their fingers to be "fiddling with," when they ought to be learning their lessons instead, they simply left school and went to work.

Mr. Fitch, in the last report which I have read,[8] shows that whatever is "true and wise in the Froebelian and Pestalozzian philosophy is applicable to both (lower and higher) classes of teachers and to children of all ages. Attempts to treat the kindergarten as a separate institution, having aims and methods of its own, different from those which should prevail in other schools, have often in America and Germany proved unsuccessful."

The literature which has helped to start this extravagance will come in when I speak of certain authors in the next class. It will then be enough to indicate some marks by which the value of books may be estimated.

Meanwhile, I see an important consideration of economy involved in a right appreciation of kindergarten pedagogics. Not only will the library shelf remain free for more useful works, but the school purse will be exempt from a needless drain for expensive "knick-knacks."

13. As to Cyclopedias of Education, I may mention that of Kiddle & Schem, New York, 1877, till we get a better one, like Stöckl's. The dictionary of Kiddle & Schem's is in a single large volume. Its views seem to be liberal. There may be a later edition by this time.

There are educational Periodicals of which notice should be taken here. The school world is overrun with them; and I suppose there is scarcely a convent now which does not take one or more of them. At least, there is reason why the con-

[8] Report on Training Colleges, *London Tablet*, Sept. 16, 1893, p. 474.

vents should know something of them, with 188 educational publishers pressing on the siege, and over 7000 different kinds of school books, by divers authors, serving the publishers as so many reasons for establishing periodicals to advertise the books. To be sure, there have been several publications of what is called "high grade" standing. But Henry Barnard's, as I noted before, went over on to the list of worthy charitable objects, some thirty years ago.

14. *History of Education, or of Pedagogical Methods.*— The story of education, as commonly rehearsed, has two or three origins. There is Jansenism in France—that holy sect, a martyr to the cause of everything noble, high and pure. The English writers on education, like Messrs. Courthope, Bowen, Oscar Browning and others, sing a sacred dirge over its grave; their domestic tastes lead them that way; because Jansenism was a Catholic Protestantism, and above all it was anti-Jesuitism. There is Von Raumer and his class in Germany, who form the classic basis of German *Pädagogik.* Their historical utterances are chiefly noteworthy for the display of teeth, whenever and wherever mention occurs of the Catholic Church. There is the present infidel rationalism of France and other countries of Europe, which is chiefly a trade in the interests of State secularism. This is represented very fairly by a book, which has been translated for American schools, the "History of Pedagogy" by Compayré.[5]

I cannot say that this History has been improved by its translator and annotator, Mr. W. H. Payne, quondam chancellor of the University of Nashville—a gentleman who, I believe, does not mean ill, nor all that he says, nor what he omits. A sufficient explanation of what the translator contributes is found in one qualification, which he shares with the author, a dogmatic ignorance that wraps up in sweeping phrases what absolutely it knows nothing about—all history, outside of a little circumference being wrapped in a Cimmerian darkness to its limited vision. But the book itself, which he translates, has many other distinguishing qualifications, which have won for it pedagogical renown. It is a cam-

[5] There have appeared several critical articles, on the subject of educational histories, in the pages of THE ECCLESIASTICAL REVIEW, from the pen of Brother Azarias; on Compayré, vol. ii, p. 180; on Painter, ibid., p. 326; on James Johannot, vol. iv, p. 241.

paign document, belonging to the State-school pamphleteer type, part of the equipment of war for keeping the infidel *lycées* still going, while their inefficiency and immorality are ever breeding imminent dissolution. Père Charles Daniel wrote his little book, *Les Jésuites,* Instituteurs de la Jeunesse Française, to correct Compayré's wholesale libels in one direction; others, I doubt not, have corrected other libels. But that makes not the least difference in a political campaign; anything is lawful there that is possible; and what is so possible for a gentleman of modern culture as a libel?

Just see how these things go! Payne tells us in his Introduction to the book: "Some years ago I read *with the keenest admiration* the first published draft of the present work; and it seemed to me a model, in matter and method, for a general history of education." Mr. F. V. N. Painter, who was invited to contribute a volume on the history of education to the Appleton Series, tells us in his preface, 1887: "It was in the University of Bonn, nearly four years ago, as I sat before an alcove of educational works and leisurely examined the *admirable* histories by Raumer and Karl Schmidt, that the thought and purpose of preparing this work were first conceived." And so it goes on all round—"admirable," "with the keenest admiration,"—on the part of even the writers who are supposed to know; and what must be the enhanced effect on the meek intelligence of the young ladies and gentlemen of the normal schools! Dr. Romanes tells us of a rhyming parrot that sang: "Four and twenty blackdirds, baked in a pie!" I have thought that parrot was happier than some educational repeaters I know of; for he and his kind do not learn their lessons from one another; or, if they did, their "four and twenty blackbirds" would get into as pretty a pie, before the latest parrot got his lesson by heart, as the monk and nuns, the Papacy and the Church get into, with these singing troubadours.

An effort has once been made, in the United States, to have educational methods treated on their own merits, without that bigotry and fanaticism which poisons all history on the continent of Europe. This effort may possibly start a new fashion, which certainly has a fair field ahead of it, for the mere novelty of being true. Nay, even in some parts of Europe, re-

ligion in all its phases has become such a mere antique, carrying away with it the parasite of bigotry, that the *Monumenta Germaniae Paedagogica* called for historical truth wherever it could be found, though it came from the Vatican and even from the archives of the Jesuits, who have contributed four volumes to the monumental series. Taking this very work as a model of unbiased erudition, the little volumes of the Great Educators Series are being drawn up (Scribner's Sons, New York). They are under strict supervision, as regards "sectarian" or "unsectarian" matter; and they do pretty well. Since the example of encyclopedias shows us what comes of having Catholic personages portrayed by others than Catholics, I took occasion to throw out a remark to the editor about the propriety of providing accordingly. He took the suggestion kindly, but I see there are only three Catholic personages in the whole series: Alcuin and Abelard, besides St. Ignatius Loyola; and, of the two former, one is treated by a Professor of the Presbyterian College of Princeton; the other by a rationalist, Compayré. As far as the direct subject is concerned, the adjustment of Compayré as biographer to Abelard, the hero, suits well enough, for Abelard was only an unbalanced heretic. The volumes so far published, besides the one entered in the former class, are the following:—

"Aristotle and the Ancient Educational Ideals," by Thos. Davidson. This gentleman is as correct as anyone well could be, viewing things with his good sense, and, besides, having nothing whatever to do with Christianity in the chapters of the book.

"Alcuin and the Rise of the Christian Schools," by Andrew F. West, Professor of Latin and Pedagogics in Princeton University. The title is a misnomer. Christian schools did not rise after Alcuin, nor with him; they had been steadily constructed during four centuries previously. But it is the modern thesis about Alcuin and Charlemagne, that European education owes its origin to them; whence it is inferred that education was from its origin a State institution, founded by an emperor; and therefore it is nothing new to-day if the State resumes what pertained to it from the beginning. In all this there are only two errors. One is the falsehood of historical ignorance, for the Church had begun Christian schools before

the Roman Empire ended. The other is the fallacy of a political impossibility; for there was no State in Charlemagne's time to correspond to the present atheistic State; all the States in the Middle Ages were strictly Christian, intimately united with the Church. Professor West talks at random, but with considerate brevity, of all the time before Alcuin; the epoch itself he embroiders with some funny notions about Charlemagne and Alcuin resisting the Pope, in the matter of image-worship and idolatry (chap. iii, at end). Happily, his language is too vague and his erudition not intrusive enough to make much difference.

"Abelard, and the Origin and Early History of Universities," by Gabriel Compayré. According to the programme, rationalism is muzzled here; still, its ignorance growls sullenly. It makes Abelard out to be the founder of the Paris University. It begins the book with that contention, and proves the thesis, among other arguments, by the following from Cardinal Newman: "The name of Abelard is *closely associated* with the commencement of the University of Paris." Therefore this distinguished logician concludes that "Abelard has been, and should be, considered as the real founder of the university, which served as model and prototype of most of the other universities of the Middle Ages." Any heretic will do, provided only the Church be ruled out from having organized university education; just as Charlemagne or any autocrat will do, to rule her out from having organized education at all.

I might have included in this second class of *Paedagogica non sana,* the literature which comes direct from Jansenists of the first generation. I think some of it has been translated at one time or other into the English language, as from Nicole, or Madame de Sévigné. It was the Puritans or disguised Protestantism of Jansenistic Catholicity that gave this literature some standing in England. But the Catholicity lingering under the Protestantism lent some of that charm which hangs about all our literature, and presents such a refreshing contrast, as of leavened bread, to the heavy materialism outside of the Church. The well-known work of the Jansenist Rollin, Rector of the University of Paris, went through various editions in English; it is entitled: "The Method of Teaching and Studying the Belles-Lettres"; in 3 volumes. The latest edi-

tion which I find among those on the shelves is dated London, 1810. And thus, without its permission being asked, the Jesuit *Ratio Studiorum* obtained a free pass into England; for, as Quérard observes in his bibliography: "Rollin, *without saying anything about it,* translated the *Ratio* for his *Traité des Études.*" Now let no one bring this up as a manœuvre of the Jesuits, that they got their hand in under the silken glove of the Jansenists!

IV. Third Class: Insana.

15. As we are not deeply interested in the premises that contain the *paedagogica* labelled *insana,* I will pause no longer to inspect them than will suffice for the purposes of future identification.

First, it is to be noticed that this class properly began to be, when Rousseau and the encyclopedists of the French revolution threw all education into the mould of an irreligious naturalism and a superficial knowledge of everything, with a profound hold on nothing. The Revolution formulated the tenet that, instead of "those delirious Christian conceptions of God, religion and morality," the basis of true education "according to nature," should be anatomy and physiology. And since then, the most prolific progeny which pedagogics has ever bred, is that which owns Jean-Jacques Rousseau for its original father. And, not only pedagogics, but many other lines of intellectual decadence come diverging from the naturalism which his influence projected on the world.

Secondly, the materialism of Locke became the basis of a new psychology which is no psychology at all; since there is not, and need not be, any soul, properly so-called, in that school of philosophy. The English psychology agrees ultimately with the new school of German physiologists who, with considerable impertinence, call themselves psychologists, when they have nothing whatever to do with a soul—as they know perfectly well. I think Mr. Harris's summary quite correct when he places the two schools, the English materialist philosophers and the German physiologists side by side, as the complete hierarchy in philosophy which governs a sensuous and corrupt system of pedagogics: "Locke," he says, "and his widespread school of psychology, together with the physio-

logical psychologists, from Gall and Spurzheim to Broca and the school of Wundt and Ferrier."[6] And he considers that all the good which can possibly be elicited for pedagogical purposes from the writings of such schools, is comprised in "many hints for pedagogics as regards hygiene and pathology," that is to say, data for the new religious cult called Physical Culture, which makes a god of the body and its comforts; since there is no higher ideal left in human life than to become a good-looking animal. This school has been imported into the United States by some advanced educationalists, headed by G. Stanley Hall, who have introduced the psychological laboratory to dissect what President Hall calls "the pedagogic phantom called the Child"!

Thirdly, there are the positivists, a school instituted by Auguste Comte to make a stand against the materialism of Locke. These rest such pedagogical necessities as religion and morality on what I called before a goody-goody ground of common sense or rationalism; and so they can talk at their ease in a religious vein, and in a nice moral way; but it ends, as it began, in talk; unless it goes a little farther, and, finding that talking about morality in the class-room does more harm than good, it drops the subject with regret.

Fourthly, there are the German psychologists of the idealistic sort. The soul is begotten by its ideas, or "representations"; or, at least its faculties are so begotten. Herr Herbart leads the way. And the principal charm, which promises this school a long life, is the length of time it will take before anyone understands what it means. So, at a time when men, above all things, want occupation, and are happy to be salaried for it meanwhile, I believe the Herbartian school is engaged for a good term of pedagogical enterprise.

Though I have thus marked off the departments in the asylum of the *Insana* with some broad and liberal lines of chalk, it is quite another question to identify any given pedagogical individual as belonging to one department, and not to another. The inmates move about freely in the halls. There is Mr. Herbert Spencer, that St. Thomas Aquinas of British thought for the position he held—howsoever he got it. He is a lineal descendant of the sensist Locke; he is a positivist,

[6] *Educational Review,* vol. i, p. 10.

as if he were a true-born Frenchman of the Auguste Comte school; he is an agnostic, following in the line of the Scotchman, Sir William Hamilton; and, if he is not an idealist with the Germans, I believe it is not his fault, but nature's, which denied him the logical faculty to follow them. If a man does not know his own pedigree, I do not feel called upon to rehabilitate his ancestry and locate him. There are men, like Oscar Browning, who belong to the University of Cambridge, that glorious cradle of University Extension; and they have traditions of their own, and keep them. Hence, when they perpetrate their traditional notions we need not accuse them of mendacity, but only of fidelity. Nor have I any more grievous charge against the Scotch nominalists, like Bain.

I take them all as I find them; and I proceed to indicate some signs or marks, which lie on the surface of pedagogical literature—some of the phrases which belong to the cant of novel psychological education. I just select some of the more obvious terms, which will serve to characterize and stigmatize at once, either the book that uses them, or the book about which they are used. To mention all would be as impossible as to catalogue the phrases of strange, foreign and artificial English in the pedagogical style of to-day, which makes one uncertain whether he is reading some provincial jargon, or an Anglicized German, or a special stylistic nostrum savoring strongly of grammatical ignorance. As the *Educational Review* once said: "It is not a pleasant confession to make, but the American teacher cannot write good English; that is, the average teacher cannot. The *Educational Review* receives scores of manuscripts every month, not a few written by teachers of more than merely local reputation, which, if printed, would ruin the reputation of their authors forever."[7] And the same Review says many other unpleasant things in the same place, which I have quoted elsewhere in this REVIEW.[8]

Hence, to characterize the infected books, whether of this last class, the *Insana,* or the foregoing class, the *Non-Sana,* I shall take but a few current phrases which belong to this nondescript mass of systems from the kindergarten up.

[7] *Educational Review,* December 1893, pp. 514-5.

[8] THE ECCLESIASTICAL REVIEW, April, 1894, pp. 255-6: "The Development of National Education".

V. Signs, Brands and Ear-marks of the two Latter Classes.

16. Some one speaks of Rousseau's *Emile* as "the source of social, political and educational ideas that advocate a *return to nature*. It is the most radical work of the kind ever written, and not only gave the primary impulse to Pestalozzi and Basedow but set all Europe on fire, and probably did more than any other book to bring about the French Revolution. No book is more helpful than this to provoke original thought, in regard to the ground of educational theories."

Another says with approbation: "Froebel may be regarded as one who worked out with great minuteness a particular part of Pestalozzi's teaching." With which another chimes in, cataloguing the *educational reformers:* "The educational reformers were Bacon, Ratich, Comenius, Rousseau, Pestalozzi, Froebel and others, who laid the foundation of *recent tendencies and methods.* In such galleries of "reformers" no distinction is ever made between talkers and teachers and agitators and "dummies" brought in only to fill up.

Some one betrays the intense and broad Christian view which he entertains of life, when he says of Froebel's methods that they "lift all educational work from narrow, merely utilitarian standpoints to an intensely and broadly Christian view of life."

"Empirical psychology"! "The mental development of the human being"! This latter phrase is used now in connexion with Preyer's work, which "studies the infant in the process of getting his sense developed; then comes the study of the development of will." "The special object of the book (one of Preyer's) is to initiate mothers into the complicated science of psychogenesis—that is, the evolution of the baby's soul out of sense-impressions, in its first years of life."

All this kind of thing and of books is said "to bring to bear on educational theory the broadest philosophy of modern times."

"The relation of psychology and physiology"! This notion has been brought into prominence through every door of continental materialism, and through American anti-alcoholism.

Child-study, presentations, the production of sense-concepts, the psychology of attention, apperception, formal stages of instruction, higher anthropology—I may dismiss them all

with a Froebelian gift, and say, in the pedagogical cant of the time, that they are all "helpful", "broad", "stimulating," "intensely suggestive," in short, that they are "many-sided, interesting!"

I should like to get away from them; but then there is the moral side of education. Well, the cant phrases and topics are altruism, solidarity, civicism, patriotism, sex in education, physical culture and gymnastics as the very "sheet-anchor of morality"! Following these, comes the unutterable "psycho-analysis."

Of course, a whole syllabus of phrases might be added about the emancipation of woman, and the psychological, physical, domestic and political ineptitudes which are constructed at her expense. But I respect my sister and my mother too much to parade such insolence here.

VI. An Empty Shelf.

17. It is quite possible now, I believe, to equip a pedagogical library, and that on an economical basis. There is no use whatever in depleting one's purse to buy books that can do no good, and which certainly will impair the integrity of the best balanced minds, unless, besides being well balanced, they are also admirably instructed in philosophy.

But I notice an empty shelf, or one nearly empty. And it is just the shelf we should wish to see filled. So, in the fond hope that a word may direct attention to the need existing and to the way of meeting it, I beg to add this last section as an obvious scholion to all that has gone before. It regards conventual institutions, which do so much of our Catholic teaching.

It has been said that Catholic educational institutions do not know pedagogical systems. It is quite possible they do not; just as good Catholics generally do not worry themselves much about learning the formularies of sects and heresies.

Still, I will take up the charge and venture to urge it against them, that they do not know systems. But I mean, their own systems; or rather, one another's.

The life of teaching in the Catholic Church has been mainly identified with great personalities, the bodies of teaching institutes. They are sufficient for themselves, and they have their own private literature. No one could use this literature

like themselves; for it is but an expression of the form of life which they live, and which they spend for the good of souls. Still, the spirit of all religious institutes is so much akin, that what is in the possession of one could be of use to another, at least in point of suggestiveness.

18. To illustrate what I am saying, let me quote a paragraph which refers properly to lay Catholic teachers, and to the mixed schools of Germany: "Books are one of the most important points which should excite the attention of the Priest, with respect to the school and the teacher. It is not long since the clergy still tolerated the enemy right within the domestic circle; nay, since they themselves introduced the enemy into the fold; and one might see in the schools and seminaries any quantity of readers, of historical compends, or selections of chants, coming from pens that were far from Catholic. There will always be danger, as long as schools are not separate for respective denominations, as long as instruction is not given in complete harmony with Catholic doctrine, and from books which are purely and essentially Catholic. Protestants exhibit neither the toleration nor the assurance of Catholics. People have carried this perilous toleration so far, that journals of Catholic pedagogy and elementary Catholic text-books have found scarcely any patrons. It is necessary then that the clergy direct their attention and their supervision in this direction."[9]

In our parochial schools, and in the convent academies, we are nowise trammeled by a mixed system of education. And, with more than a million Catholic scholars in such schools and a proportionate number of teachers, with the teachers belonging chiefly to professedly teaching bodies, and those teaching bodies being nothing less than religious institutes, it might appear that there was no lack either of resources to draw from or of a market to buy. Yet the pedagogy, characterized by an organ of its own as "wishy-washy," may be seen everywhere. And besides that, what about the false principles in religion, morality and ethics, which are drunk in wholesale? It is clear we are not Protestants, who, as Lin-

[9] *Ecoles Populaires:* article by Kellner, in Goschler's Wetzer and Welte's "Dictionnaire Encyclopédique de la Théologie Catholique", 1860; tome vii, p. 125.

gard notes, derived this very name of theirs from "protesting against toleration."

19. No criticism need be passed on what is mere school literature, if it is in the same sense and in the same line as exercises, questions, and the like; though even there a question on literature may suggest the notion that some vicious author is a divine creature, and an historical analysis may insinuate an historical lie. I believe, however, that Catholic text-books are pretty well provided now.

But it is the theory and methods, and, above all, the history of education and pedagogics, that take sound teaching simply off its base. And the longer this goes on, the more danger there is of a new generation of teachers coming into possession of the Catholic teaching-ground who never knew any traditions of their own, who never knew there were any, and who, like the young generations of citizens now attaining manhood in France and Italy, will never know that there was any other order of ideas except the secularism that has grown up with pedagogy as long as they have known it.

If only in the interest of archeology and antiquarian research, the day may come when people will hunt up the last lingering specimens of Catholic systems, like rare birds whose species become extinct in their native habitats. But it is a more live interest than that of archeology which invites attention to the point now. It is that of preventing Catholic pedagogics from being corrupted. Here is a patent and urgent necessity.

20. And what about the way of meeting it, and filling the empty shelf? Notice, in the first place, how divers excellent works were registered above as "out of print." Still more have never been translated from the original Latin, French, German, Italian. With us, sound pedagogy is rather old and well established. Yet it does not appear, or is out of print. In the second place, we may observe that this portentous mass of concretions called pedagogical literature, which is now in control, was scarcely in existence a few years ago; it is enterprise that has made it, as enterprise created the need for it. Like the historical department, which, as Payne says in his preface to Compayré's "History of Pedagogy," was up to this "dry, scrappy and incomplete," all the modern pedagogy in

a library was, a little while ago, scrappy and incomplete, though not drier than at present.

Thus, with proper encouragement, a few years hence we ourselves might find in our possession what German pedagogical authorities and American editors have already signified that they hold in some esteem—the history and methods of teaching Orders in the Catholic Church. These Orders have in their possession programmes, directions, syllabi, instructions, letters from their venerable founders or foundresses; and, without taking any liberties with matters of domestic privacy, they could give the Catholic educational world the franchise of many matters full of practical wisdom. An institute sending in a contribution of its own, approved by itself, would find a ready market in the interest of other kindred institutes, and in the use made by its own houses of its history of programmes and "industries"; or, if an editor and a publisher took charge of the whole, as was the case with the *Monumenta Germaniae Paedagogica,* there would be no risk but positive gain is every direction. And I am convinced that such a collection of inedited documents, put together in a uniform series, would constitute a repertory of pedagogical and educational instruction such as is not found in the English language.

I refrain from speaking of a pedagogical journal, though I may quote the following conception of it, from a continental Review of great authority. The *Civiltà Cattolica,* at the end of a criticism on a vicious pedagogical publication, says: "May we be allowed to express the desire that among Catholics (in Italy) there be established an excellent periodical of education, which may serve as an antidote to this 'New Educator'" (which it persistently calls "The New Corruptor"), "and to others of its kind. It should not be voluminous. It should be weekly, written in good style, and rich in all those matters of information which will make it valuable in the eyes of masters and instructors. A periodical so organized, and offered at a light subscription price, would have a wide circulation and would do very much good."[10]

Such a subject I do not touch upon. The utmost I can see feasible is that our actual Reviews and periodicals contain at times useful pedagogical articles; and these should be made

accessible outside of the periodicals themselves. Such is the meaning of what are called "monographs," with which, it would appear, we are going to be overrun as with everything else. Here I have in my hands a publisher's special announcement of "Monographs on Education." Some of the reasons assigned for starting the series are that many contributions are yearly lost to the teaching profession, because they are embodied in articles which, among the limited number of subscribers to a magazine, find a still more limited number of readers specially interested in that particular subject; and yet what is often worthy of being published separately is not sufficient in volume to make a book; hence "monographs" in paper covers and at the low price of twenty-five cents or fifteen cents apiece. The idea is not new. A number of the popular works on education are cut up into many pieces, and put at the disposal of scholars in monograph form. Here is an announcement of the insignificant chapters in a very insignificant book: "Quick's Educational Reformers, one dollar and a half. The chapters of the above, on (a) the Jesuits; (b) Comenius; (c) Locke; (d) Rousseau; (e) Basedow; (f) Jacotot; (g) Pestalozzi; are each published separately, at fifteen cents each."

Could we not do as well as that? I think much better. But my main idea is that of the *Monumenta Germaniae Paedagogica,* on an humbler scale; or that of the "Great Educator Series," on quite as good a scale.

THOS. HUGHES, S.J.

Romé, Italy.

[10] *Civiltà Cattolica,* ser. xii, vol. 4, p. 712.

Analecta.

SACRA POENITENTIARIA APOSTOLICA.

Dubia circa Impeditos ab Urbe adeunda ad Iubilaeum lucrandum.

S. Poenitentiariae Apostolicae proposita sunt dubia, quae sequuntur:

I. Cum Constitutio *Apostolico muneri*, d. 30 iulii anni 1924, sub n. VIII, ab itinere romano instituendo atque a basilicis visitandis pro indulgentia Iubilaei anni 1925 eximat etiam operarios, qui cotidiano sibi victum labore comparantes nequeunt se ab eo per tot dies atque horas abstinere; quaeritur, utrum nomine *operarii* ii soli intelligi debeant qui labori manuali incumbunt; an etiam illi, qui, arti non servili addicti, modicam ex eorum labore referunt retributionem, ita ut mediis destituantur Urbem peregre petendi.

II. An indulgentia iubilaris hoc anno extra Romam ab iis etiam acquiri possit, qui, etsi mediis non careant Urbem petendi, domi tamen alia ratione detinentur, uti, v. gr., uxor a marito abire prohibita.

III. In eadem Constitutione omnibus stabili impedimento detentis, si extra Urbem commorantur, conceditur ut bis intra Anni Sancti decursum iubilarem consequantur indulgentiam: quaeritur idcirco utrum huiusmodi fideles hanc indulgentiam bis pro se consequi valeant; an semel quidem pro se, iterum vero pro defunctis.

Omnibus mature perpensis, S. Poenitentiaria respondendum esse censuit:

Ad I^um affirmative ad primam partem; negative ad alteram.

Ad II^um negative.

Ad III^um negative ad primam partem, affirmative ad alteram.

Datum ex S. Poenitentiaria Apostolica, die 9 martii 1925.

Salvator Luzio, *S. P. Regens.*
A. Anelli, *S. P. Substitutus.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

8 October, 1924: Monsignori William J. FitzGerald, Edward J. Egan and Julian Firlinski, of the Diocese of Trenton, made Domestic Prelates of His Holiness.

Mr. Anthony Curran, of the Diocese of Trenton, made Knight of the Order of St. Gregory the Great, civil class.

5 January, 1925: Monsignori Peter a Sabourin and Teodule Nepveu, of the Diocese of Valleyfield, made Domestic Prelates.

20 April: Dr. John Goodwin Grimley, of the Archdiocese of New York, made Knight of the Order of St. Gregory the Great, civil class.

11 May: Monsignor Gustave Depreitere, of the Diocese of Oklahoma, made Protonotary Apostolic *ad instar participantium.*

Monsignori John G. Heiring and Renier Sevens, of the Diocese of Oklahoma, made Domestic Prelates.

13 May: Monsignor John William Campling, of the Pious Society of St. Joseph, Mill Hill, Titular Bishop of the Church of Comona, appointed Vicar Apostolic of the Upper Nile Region.

Monsignor David O'Leary, of the Oblates of Mary Immaculate, Titular Bishop of the Church of Phessa, Numidia, appointed Vicar Apostolic of the Transvaal.

15 May: Monsignor Louis Maria Benzinger, Bishop of Quilon, India, made Assistant at the Pontifical Throne.

18 May: Mr. Patrick Henry O'Neil, of the Diocese of Los Angeles, made Knight of the Order of St. Gregory the Great, civil class.

24 May: Mr. George Victor Hutton, of the Diocese of Nottingham, made Knight of the Order of St. Gregory the Great, civil class.

25 May: Monsignor James H. Murphy, of the Diocese of Buffalo, made Privy Chamberlain supernumerary of His Holiness.

29 May: The Right Rev. John Gregory Murray, Titular Bishop of Flavias, appointed Bishop of Portland, Maine.

9 June: Monsignor Daniel Byrnes, of the Archdiocese of Chicago, made Privy Chamberlain supernumerary of His Holiness.

13 June: Monsignor Michael A. Shine, of the Diocese of Lincoln, made Domestic Prelate of His Holiness.

Mr. Simon Boyer, of the Archdiocese of Montreal, made Knight of the Order of St. Gregory the Great, civil class.

20 June: Monsignor Francis S. Reyes, Administrator of the Diocese of Nueva Caceres, Philippine Islands, appointed Bishop of the same Diocese.

Monsignor Edwin V. Byrne, Vicar General of the Diocese of Jaro, appointed Bishop of the newly erected Diocese of Ponce, Porto Rico.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. POENITENTIARIA APOSTOLIC answers three questions regarding the gaining of the Jubilee Indulgence this year by those who are hindered from going to Rome—(1) the "operarii" who may gain the Indulgence without visiting the Eternal City are those workingmen only who earn their living by manual labor; (2) those who have the means to go to Rome, but who are kept at home for other reasons (for instance, a wife forbidden by her husband to make the pilgrimage), cannot gain the Indulgence; (3) those who are privileged to gain the Indulgence without going to Rome, may gain it twice—but only once for themselves, and once for the holy souls.

ROMAN CURIA announces officially some recent Pontifical appointments.

MARRIAGE BETWEEN CATHOLIC AND SCHISMATIC ORIENTAL.

CASUS AND ROMAN DECISION.

The following matrimonial case, submitted by the Right Rev. Monsignor Victor Day, Vicar General of the Diocese of Helena, Montana, together with the reply of the Sacred Office, will prove of special interest to canonists in the United States, where similar cases are likely to come to the notice of pastors of mixed congregations.

Beatissime Pater,

Ad pedes Sanctitatis Vestrae humillime prevolutus, expono Saydeh Najeeb Abo Saad, natam in Zahlie, Syriae, 2 Februarii, 1897, quarto aetatis suae mense, baptizatam fuisse in Ecclesia Sancti Eliae, in Zahlie, a Reverendo Domino Shaya, sacerdote catholico ritus Orientalis, et a parentibus suis adductam fuisse Americam A. D. 1899.

In quinto anno aetatis suae Saydeh Najeeb Abo Saad, ducibus parentibus suis, coepit adire ecclesiam Catholicam ritus Latini in qua, edocta doctrinam Christianam, sacramentaliter confessa est, accessit ad Sacram Synaxim, et Sacro Chrismate uncta fuit. Ecclesiam ritus Latini frequentare nunquam destitit ab anno 1902 usque ad praesentem diem; neque ei mens est redire ad Ecclesiam ritus Orientalis; statuit enim in hac regione, inter fideles ritus Latini, ipsa Latina, vivere et mori.

Eadem Saydeh Najeeb Abo Saad, 11 Februarii, 1912, matrimonium attentavit cum Essa Assad Lattouf, Graeco-Schismatico, coram Episcopo Graeco-Schismatico Raphael, civitatis Brooklyn, status Neo-Eboracensis, Statuum Foederatorum Americae Septentrionalis, et sacerdotibus Graeco-Schismaticis Basilio M. Kerbway et Emmanuele Aba Ratab.

A pluribus vero annis divortio separata est a praedicto viro, nec, ob perversionis et persecutionis religiosae periculum, vitam matrimonialem cum illo iterum instaurare vult.

Quaeritur:

(1) Utrum Saydeh Najeeb Abo Saad censenda sit ritus Latini vel Orientalis?

(2) Si ritus Latini, utrum praedictum matrimonium censendum sit invalidum ob impedimentum clandestinitatis?

(3) Si ritus Orientalis, utrum ad contrahendum matrimonium validum tenebatur adire sacerdotem Catholicum ritus Orientalis sub poena nullitatis?

Et Deus . . . . .

Addictissimus in Christo famulus,

VICTOR DAY, V.G.,
Moderator Actorum Matrimonialium
Curiae Helenensis.

Helenae, Montanae, Statuum Foederatorum Americae Septentrionalis, 11 Junii, 1924.

ROMAE, 19 NOVEMBRIS, 1924.

SUPREMA SACRA CONGREGATIO
SANCTI OFFICII.

Illme ac Revme Domine,

Relate ad casum matrimonialem Saydeh-Lattouf, de quo sermo est in litteris Amplitudinis Tuae, datis die 11 Junii currentis anni, haec Suprema Congregatio rogat Amplitudinem Tuam, ut ei referre velis in quonam orientali ritu nempe vel Siro puro, vel Maronita, vel

alio, baptizata fuerit mulier, re qua in casu. De qua re postea huic Supremae Congregationi referre ne Te pigeat.

Et fausta cuncta atque felicia Tibi a Domino adprecor.

Amplitudini Tuae Revmae.

Addictissimus,

R. Card. Merry del Val.

Illmo et Revmo Dno
Episcopo Helenen.

Responsio: Helenae, Montanae, 20 Decembris, 1924.

Eminentissime Princeps,

Litteras Vestras (Num. Protoc. 822, 1924) die 19 Novembris datas, recepi. Diligenti investigatione facta, invenio Saydeh Najeeb Abo Saad, baptizatam fuisse in ritu orientali Graeco-Melchita in oppido Zahleh, Monte Libano, a sacerdote ritus Graeco-Melchitae, Reverendo Shaya.

Omnia bona Tibi a Domino per novum annum adprecor.

Addictissimus,

Joannes Patritius Carroll,
Episcopus Helenensis.

Eminentiae Suae
Raphaeli Card. Merry del Val,
Secretario S. Congr. Sancti Officii,
Romam.

Romae, 1 Maii, 1925.

Suprema Sacra Congregatio
Sancti Officii.

Num. Protoc. 822, 1924.

Illme ac Revme Domine,

Casum, respicientem matrimonium initum inter catholicam Saydeh Najeeb Abo Saad et schismaticum Essa Assad Lattouf, quem Amplitudo Tua ad solutionem proponebas, haec Suprema Congregatio pertractavit, Emi et Revmi Patres Cardinales in conventu habito die 21 Aprilis currentis anni, omnibus mature perpensis, nec non circumstantiis concurrentibus consideratis, respondendum mandaverunt:

"Non constare de matrimonii nullitate."

Dum haec Amplitudini Tuae significo, fausta cuncta atque felicia Tibi a Domino adprecor.

Amplitudini Tuae Illmae et Revmae.

Addictissimus,

R. CARD. MERRY DEL VAL.

Illmo et Revmo
Domino Episcopo
Helenen.

MARYKNOLL MISSION LETTERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The letter attached was written by the Rev. Bernard Meyer, newly appointed Superior of the Maryknoll missioners in the Province of Kwangsi, South China.

Father Meyer, born in Iowa, was a student at St. Mary's Seminary, Baltimore, before offering himself for the foreign missions. He left for China in 1918 in company with the late Father Price, and two other Maryknoll priests.

Under the impression that readers of the REVIEW will be interested to get this side-light on an American missioner, I am sending the enclosed. J. A. W.

FINANCING A MISSION.

Your congratulations were evidently well meant and so I appreciate them for that; but whatever glory might be attached at home to being a Vicar-General and Superior of a large district, it is not at all an enviable position on the Missions.

"Why?" I hear you say.

The answer is easy. At home the diocese supports its head; here, the head, at least in these parts, is largely responsible for the support of his diocese.

As a simple missioner here in the Kongmoon Mission I have made use of a small patrimony, got what I could from friends, and then appealed to my Superior for the remainder of what was necessary for the support of my works. Of course, it often happened that he had little or nothing to give me. Where the people are able to give so little, the average missioner has no certain or steady source of income and must take his financial troubles to the one higher up, who does the best he can.

While I am on this subject I wish to tell you what a bracer that hundred you have sent me every Christmas has been. I could look forward to apply it to very definite needs that were always pressing. What sunshine it would be in many a poor fellow's life over here, if more people took a personal interest in him and showed it in a substantial way, so that he could meet obligations which come up with monotonous regularity, such as salaries of teachers and catechists and house-boy.

If a missioner could get from each of fifty persons ten dollars a year, temptations to discouragement would fly. He could hire a fixed number of teachers and catechists with the assurance that lack of funds would not force him to discontinue when only well started,—a saddening and disheartening experience that few of us have escaped.

Till now I have had only my own station to worry about; —I wonder about the future.

I have been appointed to the Mission of *Wuchow*, a district as large as the state of New Jersey, lying in the province of *Kwangsi*. It is still part of the Vicariate of Nanning, in charge of the Paris Foreign Mission Society, which has invited us to take over this section, and will be erected into a separate Vicariate when it has been sufficiently developed.

The pagan population of the district is roughly, 2,000,000; the Catholics—30 scattered families belonging to the only station in the district, that of Pingnam.

Our Maryknoll Superior tells me that he will provide the personnel, priests and Sisters, to begin at once the development of this district. So that all we have to do is to go right ahead developing it. But we must have houses to live in—not the cellar-like dwellings of the natives—but airy ones that will make the hot-house humidity of part of the year less dangerous. Our teachers and catechists, too, must live and support their families.

When I received this new appointment to Wuchow I had exactly $135. I counted it. Yet within a short time we ought to open up at least ten country stations at a cost, for land, chapel, residence for two priests, and small school, of not less than $5,000 each.

In Wuchow itself, a city of more than 100,000 inhabitants, which will be our centre and where we now have not one foot of land nor a single Catholic it is essential to have a fairly large house which may be used as a language school for new missioners, for holding retreats, and as a place of rest for fagged-out missioners. There should be also a school for catechists, a primary and later a high school, a chapel, and a convent with school for girls— a $50,000 proposition, no less.

If we have a place for them, the Sisters could begin work as soon as they set foot in the place, for we estimate that at least 1,000 babies are abandoned in Wuchow every year. This estimate is based on a survey of social conditions and the size of the population, working from data we have in other Chinese cities where rescue work is being carried on.

"But where are you going to get all that money?" I hear you say. And I reply, "Frankly, I do not know."

Most assuredly I cannot pick it up over here. I might write letters of appeal until doomsday without getting very far. I am adopting the only possible solution—that of going home to make a personal appeal.

Yet we learn that in the home-land there is no welcome just now for a missioner, even if he is a native son. Is it true?

We know that since the War there has been an invasion by European Societies and missioners, and that many appeals try the patience of our bishops and priests, but surely we few representatives from America should not be left helpless.

We have no funds, as other Societies over here have; our income here in Kongmoon has dwindled to one-half, though the number of missioners is constantly increasing. We have had to drop catechists instead of hiring more to keep pace with the needs. We can hardly be expected to present any great number of Baptisms as the yearly contribution of our missioners to the growth of the Church.

We Americans are at a disadvantage. Those who have been here long have their own residences, their investments for upkeep. We have nothing except the least developed sections of the field.

One is sometimes tempted to feel that the American men and women who have "gone the whole way", have either been forgotten or dismissed with the vague and oft-repeated, "They get lots of money".

"Lots of money," however, is a relative term. A thousand dollars looks big to a poor man, but to an organization of 500 people, and that is Maryknoll to-day, it does not take us far. At $300 per—you can see where $150,000 slips away for a few necessities.

How would you like to be the Maryknoll Treasurer? Or would you prefer being Superior of the Wuchow mission? Let me know.

It is fine to think that all missioners in the world will be benefited by the wider organization of the Pontifical Work of the Propagation of the Faith; but if the Society succeeds in gathering yearly four times as much as it does at present, it will net each of us not much more than $300 a year, the amount that Maryknoll with its building burden is giving us.

In any event, if special provision is not made for American missioners, our work can not develop. I am sanguine, however, that if our leaders at home know this we shall not be neglected.

Meanwhile I know that you will redouble your prayers that my guardian angel will lead me to the hidden treasure, or better, that whatever may be God's Will in this regard, it will not be frustrated by human limitations.

MARRIAGE CEREMONY FOR CATHOLICS OF MIXED RITE AND THE BAPTISM OF THEIR CHILDREN.

Qu. A Catholic young woman of our "Irish" parish contemplates marriage with a Greek Uniate, but wants to know first where the marriage would be celebrated. The man claims that it should be in his rite and church.

Which rite is she expected to follow after the marriage? And in which rite are the children that may be born of such union to be baptized?

As to the marriage, Canon 1097, § 2 reads: "Matrimonia autem Catholicorum mixti ritus, *nisi aliud particulari jure cautum sit,* in ritu *viri* et coram ejusdem parocho sunt celebranda". Ayrinhac in his "Marriage Legislation in the new Code of Canon Law" (p. 243) gives only a free translation of this canon, while Noldin, Genicot and Arregui merely quote the canon.

As to the woman's change of rite, Canon 98, § 3 reads: "Nemini licet sine venia Apostolicae Sedis ad alium ritum transire, aut post

legitimum transitum, ad pristinum reverti. Integrum est mulieri diversi ritus ad ritum viri, in matrimonio ineundo vel eo durante, transire; matrimonio autem soluto, resumendi proprii ritus libera est potestas, *nisi jure particulari aliud cautum sit.*"

Canon 756, § 1 reads: "Proles ritu parentum baptizari debet. § 2. Si alter parentum pertineat ad ritum Latinum, alter ad orientalem, proles ritu *patris* baptizetur, nisi aliud jure speciali cautum sit."

Upon consulting a clerical neighbor I learned, if I understood correctly, that until 1914 all marriages of mixed rites had to be performed in the rite and by the pastor of the Latin party; but that in that year the Holy See granted to the Uniate pastors in the United States the privilege and power, for a period of ten years, of assisting at marriages in their rite in all cases in which the man belonged to their rite and the woman to the Latin.

The above mentioned case leads me to ask:

1. Is there any particular legislation as mentioned here in the clause "nisi aliud particulari jure cautum sit" as to marriages of mixed rite?

What was the legislation prior to 1914? since 1914? Now that the ten-year period has passed, has there been any renewal, revision or suspension of such legislation?

2. Is there any special legislation for our country or for particular dioceses, as to the baptism of children born of such marriages?

3. Is there any particular legislation for the woman who changes her rite for that of her husband?

4. Should the woman in the above case be advised to adopt the rite of her husband, or remain in her own?

Resp. 1. Prior to 1914, the legislation regarding marriages of Catholics of mixed rite was fixed by the decree of 16 September, 1907, found in the REVIEW, Vol. XXXII, p. 512. According to this decree (n. 32) a marriage between a Latin man and a Ruthenian woman was contracted before the Latin pastor in the Latin rite; a marriage between a Ruthenian man and a Latin woman could be contracted either in the Ruthenian rite before the Ruthenian pastor, or in the Latin rite before the pastor of the bride.

In 1914, a special decree was promulgated concerning the Ruthenians in the United States (*Acta Ap. Sedis*, VI, p. 463), which introduced a change in the previous legislation on marriage. By this decree (n. 30) marriages between Cath-

olics of different rites were contracted only in the rite and before the pastor of the bride. The decree of 1914 was published "ad decennium". On the expiration of the ten year period, it was not extended, nor has any special legislation been made to replace it. Hence, marriages between Catholics of different rites in the United States are now regulated by the common law as found in Canon 1097 § 2, in the rite of the groom and in the presence of the pastor.

2. With regard to baptism, the decree of 1907 specified (n. 34, 35) that the child of a Latin father and a Ruthenian mother should be baptized in the Latin rite; the child of a Ruthenian father and a Latin mother could be baptized in the Ruthenian rite, or, with the consent of the father, in the Latin rite.

The legislation of 1914 (n. 32) suppressed the second section of the foregoing and decreed that in all cases the children of marriages of mixed rite, must be baptized in the rite of the father. This corresponds with the code legislation found in canon 756 § 2, which must now be observed, in default of special legislation.

3. By the decree of 1907, a Latin man could not follow the rite of a Ruthenian woman, nor could a Latin woman follow the rite of a Ruthenian man (27). If, however, a Latin man married a Ruthenian woman, she could change to the Latin rite either at the time of the marriage, or, afterward, during the marriage, with the proviso that during the life of her husband she could not revoke the choice once made (28). On the dissolution of the marriage she could resume her original rite (30). In like manner, a Ruthenian man could follow the rite of a Latin woman and resume his own rite on the dissolution of the marriage (31).

The decree of 1914 removed the restriction in favor of the Latin rite, and also withdrew from the Ruthenian husband the privilege of following the rite of a Latin wife. "To avoid the inconveniences which occur in families from the difference of rite, a wife, during the marriage, may follow the rite of her husband, without thus inducing a change of her own rite (28)." On the dissolution of the marriage, she may resume her own rite of origin (29). This is substantially the legislation found in canon 98 § 3 and must be observed in the United States.

4. The advisability of a change of rite cannot be determined without a knowledge of the circumstances present in the case. The Holy See leans to the view that it is better for husband and wife to follow one rite. The legislation is very liberal; it makes it possible for a woman to change her rite to that of the husband at the time of marriage at any time during the marriage, and it constitutes her as the judge in the case; it allows her to resume her own rite, when the marriage, the factor which induced the change of rite, is no longer extant.

EXCOMMUNICATION AND CIVIL MARRIAGES IN THE UNITED STATES.

Qu. Alice, a Catholic girl, desires to marry John, a non-Catholic. They call to see her pastor, who tries to dissuade them from the proposed marriage. They leave the rectory with the determination to marry outside the Church. They will not go to a non-Catholic minister because Alice does not wish to incur excommunication, but they decide to go to the mayor who is licensed to perform marriages.

Of two priests who were discussing this case, one holds that the excommunication affects Alice if she attempt marriage before the mayor, just the same as if she went before a non-Catholic minister, in the United States, where the state does not oblige any one to go before the civil magistrate. He holds that these civil officials in the United States who perform marriages are really ministers of a false religion at that time.

Another priest says that Alice will not be excommunicated by attempting marriage before a civil official, because canon 2319 of the Code reads as follows: "Subsunt excommunicationi latae sententiae Ordinario reservatae catholici qui matrimonium ineunt coram *ministro acatholico* contra praescriptum can. 1063, § 1." Canon 1063, § 1 reads: "minister of a non-Catholic sect, *uti sacris addictum*". He explains that these words were inserted to clear up a doubt in case the civil official should be at the same time a minister, and that if this minister was acting simply in the capacity of a civil magistrate, Alice would not be excommunicated, even if she attempted marriage before this minister.

1. In the United States, are the civil magistrates who perform marriages to be considered ministers of a false religion?

2. Is Alice excommunicated when she and John attempt marriage before a civil official, in the United States?

3. If Alice is excommunicated by this act, please explain the words, "uti sacris addictum", in Canon 1063.

4. If Alice is not excommunicated, what will prevent many Catholics from going to a civil official whenever they are displeased with their pastor; when, for instance, the pastor tries to prevent mixed marriages?

Resp. In countries where a civil marriage is obligatory, the Church allows and even exhorts her subjects to comply with the law, in order to safeguard the religious marriage in its civil relations. With us, where it is not obligatory but "facultativum", Catholics who appear before a magistrate express publicly their desire to maintain illicit relations, with legal impunity. Such an act implies a contempt on their part for the Church's teaching on matrimony and constitutes a grave sin, but it does not subject them to the excommunication for heresy. This is incurred only when some truth of Catholic faith is denied or doubted "pertinaciter" (C. 1325). To regard Catholics who attempt civil marriage as heretics would be to confuse the "ordo agendorum" with the "ordo credendorum"; on this basis, every offence against the law of God would incur the penalties for heresy. The magistrate coöperates in a sinful act, and must be judged by the principles governing cooperation in another's sin.

Under the Code legislation, even a Catholic who contracts marriage with a non-Catholic before an heretical minister does not thereby fall under the penalties for heresy; under the former legislation, he was classed as a heretic or as favoring heresy. He now incurs a specific excommunication reserved to the Ordinary (C. 2319.1), and not the excommunication for heresy (2314) reserved "speciali modo" to the Pope.

The application of penalties in the various cases is not without confusion. "Salvo meliori judicio" it may be presented as follows:

1. Two Catholics who attempt marriage before a non-Catholic actively take part in an heretical ceremony (C. 1258); they become, by this act, suspected of heresy (C. 2316); if, after admonition, they do not remove the cause of suspicion, they are excluded from the legitimate ecclesiastical acts, and if there is no emendation after six months, they are considered heretics and contract the penalties for heresy (2315). This is according to the common law. In our country, they incur the excommunication reserved to the Ordinary in the particular

law of the Third Council of Baltimore (n. 127). Such a case does not seem to come under the province of c. 2319 § 1.

2. A Catholic who attempts marriage with a non-Catholic before a minister, incurs the excommunication found in c. 2319 § 1. This act appears to be regarded by the legislation as clothed with extenuating circumstances, and is not included in section 2, as rendering the culprit suspected of heresy.

3. Catholics who appear before a magistrate for marriage, except in the rare case where no priest is available for a month's time, sin grievously, but do not thereby take part in an heretical ceremony, and fall under no excommunication, although not a few are of the opinion that in our circumstances such a penalty would have a beneficial effect. This act, however, does not go unpunished, but is treated with severe penalties. Offenders are forbidden the reception of the sacraments until they separate or contract marriage legitimately. They may, by the judgment of the Ordinary, be considered "infames infamia facti" (2293 § 3), and as such may be excluded from the legitimate ecclesiastical acts (2294 § 2) and they may be excluded from ecclesiastical burial unless they manifest signs of repentance and a desire to separate or do all that is possible to validate their marriage (1240 §§ 1-6).

With regard to the questions as proposed, the answers are: to the first, no; to the second, no; to the third, contained in the previous answer; to the fourth, nothing but the grace of God and the will to correspond with it.

EUCHARISTIC FAST AND STOMACH PUMP.

Qu. 1. Very many of our safe theologians consider the use of the stomach-pump allowed, even before the reception of Holy Communion. They suppose that the tube is first lowered into the stomach, that the liquid is next poured through this tube, and, finally, after the funnel has been replaced by the suction-bulb, the liquid is pumped out. In some cases, it seems, the patient is first directed to drink the liquid, that *only then* the tube is lowered into the stomach, and that through the tube, the liquid is removed. Excepting the case of a patient in probable danger of death, or of one gravely sick during the preceding month, would not the last-mentioned use of the stomach-pump be a clear violation of the Eucharistic fast?

2. How long should one wait after the reception of Holy Communion, before it would be safe to use the stomach-pump?

Resp. Although the Church has always insisted on the strict observance of the Eucharistic fast, great care has been taken lest the observance become pharisaical, and the occasion for endless scruples. In accordance with this mind of the Church, it has been the constant tradition of theologians that the Eucharistic fast is broken only when three conditions are verified:

1. when what is taken partakes of the nature of food or drink, thus excluding everything which cannot be assimilated ("ut habeat rationem cibi aut potus");

2. when it is taken from without, thus excluding the swallowing of saliva, or particles of food accidentally retained in the mouth ("ut ab extrinsecus recipiatur");

3. when what is taken is taken after the manner of food or drink, thus excluding particles which might be received into the system through the nasal cavity ("per modum aspirationis"), or an occasional drop of water swallowed, perhaps in rinsing the mouth ("per modum salivae"), which only with difficulty could be distinguished from saliva ("ut per modum cibi vel potus recipiatur").

Applying these principles to the use of the tube for washing the stomach, theologians generally, led by Gennari,[1] have contended that, while the first two conditions are fulfilled, the third is lacking, and hence the Eucharistic fast is not broken; in other words, when a tube is used to wash the stomach, the subject cannot be considered to have drunk the water. To drink, it is necessary that contact be established between the liquid and the mouth, tongue and palate—that the liquid be transferred to the œsophagus and swallowed. In this case there is no contact; the liquid is not swallowed; it arrives in the stomach, not "per modum potus", and hence the person is not considered to have drunk the liquid.

Gasparri[2] contended that if this should be conceded, milk or other nutritive liquids could be thus administered. Gennari replied that to take milk in this way would be "in fraudem legis"; that it would be "per nutrimentum," which is forbidden by the law of the Eucharistic fast; that in washing the stomach, the intention is not to drink but to reject the water

[1] *Consult. Mor.*, II, pp. 40 ff.

[2] De Euch., 421.

immediately. If it is lawful to wash the mouth, although a few drops find their way into the stomach, why is it not lawful to wash the stomach although a few drops may remain?

A further difficulty rises regarding the use of oil or glycerine with which the tube is sometimes coated to facilitate insertion. Gennari flatly declares that this would break the fast. Ferreres (11-434) and Sabetti-Barrett (699.6) make the too general statement that all authors are agreed that this would break the fast. Genicot in the sixth edition of his work (II, 200) held it would break the fast, but in the revision by Salsmans (Ed. X, II, 200) the opposite view is upheld. It is conceded as probable by Aertnys also (II, 153), since the oil on the tube cannot strictly be said to be taken "per modum potus".

It can be seen from the foregoing that the whole weight of the argument rests on the assumption that when the tube is used, the water is taken not "per modum potus"; the ordinary process of drinking is not observed. When, therefore, the water is taken in the ordinary way of drinking, so that the subject can be said to drink the water, the three conditions required for breaking the Eucharistic fast are fulfilled; water is taken into the system from without, it can be assimilated, and it is taken in the ordinary manner of drinking; hence the fast is broken, and although later the water may be removed, the Communion cannot be received. The same is true of the "test breakfasts," as they are called, when a small portion of toast or other assimilable substance is eaten and later removed for inspection.

It is practically impossible to set a definite time in which the Sacred Species are corrupted in the stomach, on account of the many varying elements discovered in each individual. It can be said, in general, that the appearance is retained longer than is commonly believed. A case was submitted to the Holy Office (April, 1890) in which a priest discerned the Sacred Species two hours after the celebration of Mass. The Sacred Host, by reason of its small size, may not stimulate the stomach to activity and hence may remain unchanged for hours. The reception of a notable quantity of food after Communion would hasten the process of disintegration. Gasparri (De Euch., II, 1194) cites the testimony of two

physicians who declare that a half-hour is required for the corruption of a small host; one of them adds that in the case of certain sicknesses, fragments can be discerned after two or three hours. It is gravely irreverent to wash the stomach as long as there is a probable danger that the Sacred Species will be expelled: what the time is can be determined by the priest or physician, taking into consideration the pertinent elements in each case that tend to accelerate or retard digestion.

ASSISTANT PASTORS AND ASSISTANT PRIESTS.

Qu. In the appointment of assistants in parishes of the United States one notices a difference in terminology. Some bishops assign "assistant pastors", others simply "assistants". Is there any real distinction here, and is any sanctioned by Canon Law?

Resp. It may be assumed that where the Ordinary actually makes a distinction in appointing some priests as "assistant pastors," whereas others are sent merely as "assistants" in the pastoral ministry, that he has in mind the canonical distinction between "vicarii adjutores" and "vicarii co-operatores."

The "vicarius adjutor" is practically entrusted with the care of the parish in lieu of the "parochus designatus," when the latter for some valid reason is prevented from administering to the needs of the faithful. The "parochus," however, retains the title and the authoritative direction of affairs, together with the obligation of providing for the offering of the *Missa pro populo*. The assistant pastor sees to the administration of the sacraments, the preaching, and instruction of the young. If the titular pastor is incapable of attending to the supervision of the parish, the assistant pastor becomes responsible. But all this is to be regulated by the Ordinary and to be defined in the letters of appointment (Can. 475, § 3).

The "vicarius co-operator" is assistant to the pastor and shares in the administration of the parish under the pastor's direction. In the appointment of assistants the Ordinary is supposed to consult the needs, wishes and dispositions of the pastor as far as the circumstances and conditions of the mission allow (Can. 476-477). If the assistant fails deliberately in his duties the pastor may have him removed.

THE PRAYERS PRESCRIBED AFTER LOW MASS.

Qu. In 1884 a decree of Pope Leo XIII prescribed the recitation "post Missam privatam" of the three Aves with Salve Regina and the well-known prayers following. A later interpretation of the phrase "post Missam privatam" stated that low Masses which were connected with any prescribed liturgical function such as the Blessings of Candles, Ashes, Palms, and at ordination or at funerals, as well as at the devotions of the first Friday in honor of the Sacred Heart, did not entail the obligation.

A question arises whether the prayers are to be said after a low Mass on the first Friday, when there are no devotional exercises connected immediately with the Mass, these being performed later in the day.

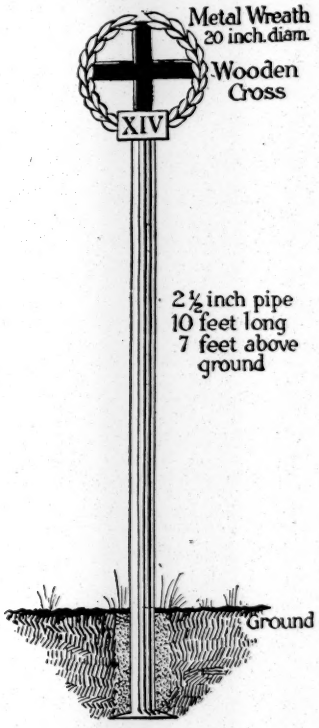
Resp. If the privilege of the Mass in honor of the Sacred Heart on the first Friday of the month is used in the spirit of its original concession, that is to say to indicate special devotions for the day in honor of the Sacred Heart, it enjoys the rubrical exemptions of a *Missa pro re gravi.* As such it has Gloria, Credo, and as a rule but one oration. In this case the prayers after an ordinary low Mass may be omitted. Where the devotional exercises in honor of the Sacred Heart follow immediately after the Mass, or are performed partly during the same in the form of chants and special prayers, it is proper to omit the usual invocations after low Mass. But where the Mass is said without any devotional exercises following immediately, the celebrant is free to add or not to add them. This is to be inferred from the decision of the S. Congregation of Rites in answer to the following question (8 June, 1911): "Utrum preces post Missam privatam jussu Leonis XIII dicendae omitti debeant post Missam votivam lectam de SS. Corde Jesu prima cujusque mensis feria VI celebratam cum privilegiis Missae votivae de re gravi? *Resp.* Missa de qua in precibus habeatur ut solemnis, eique applicari potest Decretum num. 3697 O. M. Capucc. S. Francisci. 7 Dec. 1888 ad VII."

The previous decree to which reference is here made by the S. Congregation, was: *Affirmative* in answer to the dubium: "Utrum Missae conventuales sine cantu considerari possint velut solemnes, sive quoad collectas, sive quoad preces in fine Missae ex mandato SS. D.N. Leonis PP. XIII recitandas, sive quoad numerum cereorum in altari accensorum?"

STATIONS OF THE CROSS IN OUR CEMETERIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have wondered at times why the beautiful custom or having the Stations of the Cross erected in our cemeteries has never been introduced in this country. In the Catholic districts of Europe it is common enough, and the *Via Crucis* invites the faithful to prayer for the souls in Purgatory in God's acres and



in institutional greens as well as in the approaches to the church edifice everywhere.

It would greatly add to the piety of our people, and enrich their devotion with many graces of indulgences for the living and the dead, if we were to make the stations part of our cemetery outlays. The expense cannot be very great, and even if it were considerable it would add much to the decoration and attraction of the grounds which house our beloved dead. Having thought over the matter and talked of it with others,

I find that it would be easy to get the material together at a cost of about two hundred dollars, a sum which the humblest church is apt to spend for a central crucifix in its graveyard.

Here is the idea. A ten-foot piece of two-inch pipe mounted with a metal wreath of palm design, a memorial wreath, within which there is a wooden cross about two inches thick each way and about a foot and a half long and wide. The wreath measures twenty-six inches on the outside and is three and one-half inches wide and two inches thick, stamped in the relief of palm leaves, painted olive green, while the wooden cross is red in token of the Passion, and of the Crusaders. To each pole is fastened a metal plate with embossed Roman letters from I to XIV. These can be sunk into a three-foot hole, bored with a pole auger and the iron ten-foot pipe set in the hole and then the hole is filled with concrete. The location of the stations is left to the ground authorities. The pipe is steel and the wreath of aluminum, both of which will withstand rust. The pole is painted black and the plate also, while the embossed numerals are done in white. The price is not yet settled, but it seems to me to be within the two hundred dollars.

It is true, such stations are primitive, but for many pastors they will in time furnish the means of something more beautiful or ornamental. What gives value to the idea is the probable increase of piety among people who visit the graves of their departed relatives and friends even when they fail to go to the church. For the school children it is a lesson which leads them to the practice of devotion for the souls in purgatory and appreciation of prayer and the Holy Sacrifice in their behalf. Will the REVIEW make propaganda for this suggestion now that the November devotions are near?

HENRY BORGMANN, C.SS.R.

Criticisms and Notes.

MEDIATRIX. Eine Mariologische Frage. Dogmatisch-Kritische Studie von Ferdinand Heinrich Schueth, S.J. Dem Andenken des grossen Mariologen, M. J. Scheeben. Innsbruck: Marianischer Verlag, Agency for U. S. A.: The Rev. John Schueth, Sacred Heart Church, Schnellville, Ind. 1925. Pp. 354.

The question how far Catholic faith and devotion are justified in honoring the Virgin Mother of Christ as the immediate "cooperatrix Redemptoris", in the sense which accords to her the title of "Mediatrix ad Christum omnium gratiarum", has been discussed by theologians with some animosity, notably of recent years in Germany. More than a decade ago Dr. Barthmann, professor of dogmatic theology, published a treatise[1] in which he controverted the opinion previously advanced by the well-known apologist, Dr. Scheeben, that Mary, through her dignity as the Immaculate Virgin Mother of the God-man, participated in the merits of the Redemption. Dr. Scheeben drew his conclusion from the analogy to Eve as divinely destined helpmate of the first man, created from the same substance. Mary, counteracting the fall of Adam as mother of the Incarnate Word, became the new Eve by whose mediation the human race was regenerated in Christ. Thence she justly derives the title of *Mediatrix omnium gratiarum*. The appropriateness of this title, as accepted by the universal Church, would, in the estimation of Catholic theologians like Fr. Christian Pesch, S.J., receive its ultimate expression by a dogmatic definition. The actual mind of the Church on this subject may be gleaned from the article by Dr. O'Malley in the present issue, for which P. Schueth, S.J., offers confirmative argument from the Christian Fathers and the Scholastic theologians.

The author of *Mediatrix* examines the reasons for the Catholic position in the light of Scripture and Tradition. His method is not polemic, but throughout constructive, although he takes up the objections advanced against his opinion and maintains the objectively instrumental position of the Mother of Christ among the redeemed from sin. P. Schueth succeeds in demonstrating the superior merit of Mary by Divine decree, from the dogmatic teaching, the liturgy, and the devotional practice of the Church attesting the *pietas fidei* in her children. One of the direct arguments which the author utilizes to strengthen his position is the Catholic faith in the bodily Assumption of the Blessed Virgin into heaven.

[1] *Jesus und Seine Mutter in den heiligen Evangelien.* B. Herder, Freiburg, Brisg. 1909.

There is a logical sequence in the presentation of the factors which support the author's plea, as he takes up the assertions of the early Fathers, the Councils of the Church, and thence leads to the statements of the Gospel account as the climax which clinches his proofs by inspired terms of revelation. The words of the Evangelist describing Christ's words to His Mother in the Temple, at the nuptials of Cana, and on the Cross of Calvary, are clearly set forth to confute the Protestant notion which seeks to interpret them as depreciatory of Mary.

One has to read P. Schueth's book to get the full value of the splendidly lucid arguments which he advances to show that Mary is in truth the "Mediatrix omnium gratiarum ad Christum".

ST. TERESA OF THE CHILD JESUS. Four Studies on Her Spiritual Life. By P. de Puniet, O.S.B.; M. V. Bernadot, O.P.; Fr. Jerome de la Mere de Dieu, O.C.D.; and E. M. Lajeunie, O.P. Translated from the French by a Dominican of Headington. New York, Cincinnati, Chicago: Benziger Brothers. 1925. Pp. 147.

Doubtless the attractive image of the young Carmelite of Lisieux is one cause of her marvelous popularity in the ranks of recently canonized saints. But this cannot explain how her cause has succeeded in standing the test by which is proved the virtue of self-denial in an heroic degree, as is required beyond doubt in the examination of the lives of those whom the Church proposes as models for imitation in her sanctuaries. Hence thanks are due to those who have sought to interpret the real worth of the fair child whom one might otherwise be tempted to regard as simply a favorite, one on whom God bestowed graces which charm by their beauty, but without any special merit on her part in attaining perfection by a patient bearing of Christ's cross.

To many priests who regard the prevalent devotion to St. Teresa of the Child Jesus as an expression of sentimental religion the studies here offered by adepts in the science of saints, from different points of view in the spiritual life, will be an unexpected revelation. For they show that this young girl was not merely a handsome recluse, sweetly communicative and gently industrious, but also one who wore Christ's crown of thorns round about her heart and helped the Divine Spouse to whom she had pledged her service to bear the Cross. She had somehow learnt the secret of making the blood drops that flowed from her patient sufferings turn into roses which she loved to gather for her sisters and for the benefit of those whom Christ loved.

Such is the object of the story of the inner life here told, as it sets in relief the wonderful courage, like that of Saint Joan of Arc, of the childlike nun. It was this courage that gradually led her into the contemplative atmosphere wherein the soul is refined in its love from all attachment and sensible enjoyment. Out of this temper of soul flowed her zeal, her patience, her love of her fellows, and above all her union with God by complete self-annihilation and humility. This P. Lajeunie shows to be the secret of her sanctity.

LITURGICAE INSTITUTIONES: De Sacra Liturgia Universim. Auctore C. Callewaert, J.C.D. Carolus Beyaert Edit.: Brugis. 1925. Pp. 168.

OPFERANSCHAUUNGEN DER ROEMISCHEN MESSLITURGIE. Von Joseph Kramp, S.J. Jos. Koesel und Friedr. Pustet: Regensburg. 1924. Pp. 310.

LA LITURGIE ROMAINE: La Liturgie Primitive et le Grand Hallel—Liturgie Romaine Gréque — Liturgie Romano-Africaine — Liturgie Romaine Latine. Par Le P. J. B. Thibaut des Augustins de l'Assomption.—Paris: Bonne Presse, Rue Bayard 5. Pp. 128.

THE LITURGY IN ROME. By M. A. R. Tuker. Feasts and Functions of the Church. The Ceremonies of Holy Week. New and revised edition with Appendix. (Handbook to Christian and Ecclesiastical Rome by M. A. R. Tuker and Hope Malleson.) A. and C. Black: London. 1925. Pp. 324.

The study of the origin and development of the Christian liturgy is one of the chief means by which to arrive at, and be confirmed in, the recognition of the true Church established upon the foundations indicated in the Sacred Scriptures of the Old and New Testaments. Hence it is of special service at the present time, when there is abroad a universal quest for the settlement of fundamentals and for union in a religious cult which reflects God's law and that peace which is governed by the charity of Christ whose rule overcomes the world of disorder, strife, and hatred, such as have made war and misery the order of our day.

To explain these phases of the life of God in His Church on earth to the faithful, to make the divine law of love the basis of our invitation to the non-Catholic who sincerely seeks the truth of Christ, and to utilize it as an evidence of order and benevolence toward the outside world, is the only true and wise policy of the pastor who preaches the Gospel and who hopes for success in his work of saving souls.

Dr. Callewaert, Rector of the Bruges theological seminary, in his *De Sacra Liturgia Universim,* presents an excellent introduction to the subject. Done in Latin, it is all the more clear and precise in its terminology and definitions, so as to allow a simple analysis of the whole subject in catechetical instruction, and in preaching or writing. A panoramic survey of the origin, object, and history of the officially recognized services in the Christian Church, allows us to group intelligently the practices of Christian worship in their significance and virtue. On this basis the author proposes to continue his work by the erection of the four posts of the Catholic liturgy, through the study of the Breviary, the Missal, the Ritual, and the Cycle of the Ecclesiastical Feasts.

With fine discrimination and rare erudition does P. Joseph Kramp take up the question of why and how the liturgical act of the Mass is a real sacrifice. He examines the pre-Tridentine doctrine, in particular that of the Greek Fathers and that of St. Thomas, on the subject, and arrives at the conclusion which has been of late discussed in the works of Dorsch, Grivet, Batiffol, and with notable success by De la Taille, as was pointed out at the time in these pages, namely the definition which emphasizes the act of oblation in the true and proper sacrifice, as previously indicated by the Council of Trent.

These studies prepare us to take up the Augustinian Father Thibaut's *La Liturgie Romaine,* which traces the historical sources of the earliest forms of the Roman worship in the Jewish Temple service. For it is the "Hallel" ceremony which, wherever performed, turned the heart of the Hebrew in gratitude to the one great centre of doctrine and discipline in the ancient Synagogue, established by God as the entrance or vestibule to the Church of Christ built on the rock of Apostolic succession at the Pentecostal convocation in Jerusalem. Père Thibaut accordingly goes back to the Paschal celebration, and finds in its rites the analogies to the euchologic service of the primitive Church as attested by SS. Clement, Justin, Hippolytus, and the Didaché. The Greek formulæ are further illustrated by the succeeding Romano-African liturgies referred to by Tertullian, SS. Cyprian and Augustine, from whom the later Latin ritual develops, as amply illustrated and commented on by writers like Mgr. Batiffol and the Benedictines of our time. There is a large and valuable amount of Patristic erudition contained in the comments of our author which strengthens the conviction that the truth of Christ's teaching must be sought in the Roman Catholic Church as expressed in its historic public prayer. Thus the *forma orandi* becomes the *lex credendi* and proves its divine origin.

The modest volume of *The Liturgy* in Rome by M. A. R. Tucker, intended chiefly to make the pilgrim to the Holy City at home amid the festal celebrations and Holy Week services of the Mother Church at Rome, covers the wide range of the entire ecclesiastical year. It explains all that one sees and hears in the churches of Rome. The services of the Mass, Latin, Oriental, Monastic; the language, the vestments, the ceremonial; the feasts and fasts; the outdoor devotions, are briefly discussed in their mutual relations, and all in the light of the early traditions and doctrinal rules. A final chapter treats of the disciplinary system of the Church, its jurisdiction; also such incidental topics as pilgrimages, Jubilees, the Ave Maria (Angelus), and a number of other useful and instructive items which throw light on the reasonable service of the Catholic Church, as one would like to understand it and have it explained to the stranger who visits Rome.

We have already called attention to the excellent exposition of pre-Christian and Christian liturgy (Fr. Pustet: Ratisbon, 1924) in which Dr. Stanislaus Stephan of the Breslau Diocese probes the scholastic and traditional sense of the terms which teach the Catholic doctrine of the Eucharist and its worship in the Church.

TRAITE DE PHILOSOPHIE. Par Gaston Sortais, S.J., ancien Professeur de Philosophie. Tome Premier: Introduction—Psychologie—Logique. 1923. Tome Second: Morale—Esthétique—Métaphysique—Vocabulaire de Philosophie. 1924. Cinquième édition, revue et augmentée. P. Lethielleux, Paris. Pp. xxxii—876 et xvi 981.

Of Père Sortais' splendid service to philosophy the REVIEW has had repeatedly occasion to speak. Notably in connexion with the publication of the two initial volumes of his *magnum opus,* the history of modern philosophy (*La Philosophie Moderne dépuis Bacon jusqu'à Leibniz.* Paris: Lethielleux)—a work, by the way, which the French Academy has honored itself by selecting for official encrownment. Of the author's several text books on philosophy, including the early editions of the one at hand, notice has likewise appeared in these pages. It is, however, a distinct gratification to be able to call attention to the present greatly enlarged and revised reissue of a work whose merits have been effectively attested by the wide and reiterated acclaim with which it continues to be received.

In the interest of students who may not be acquainted with the work, it may suffice to say here that the treatise, while substantially accordant with Scholastic philosophy, possesses a number of features that signalize it as "modern" in the better sense of the term. The

arrangement of the organic divisions of philosophy is one indication of this. Empirical Psychology is placed at the front and to it is allotted a generous lion's share of the contents. Moreover in Psychology the sentient (sensuous) life comes first in order—the emotions, feelings, inclinations, instincts, passions, being placed in advance of the intellectual activities. Under the latter designation are subsumed sense perception, imagination, memory as well as the purely intellective functions of conception, judgment, reasoning. Rational Psychology is completely sundered from Empirical and given a place under Metaphysics, at the conclusion of the second volume and in the wake of Ethics and Esthetics. Exception might easily be taken to such a rearrangement of the psychological system. Needless to say, a veteran philosopher like Père Sortais would not assume such liberties with time-honored arrangements unless in his mind the end undoubtedly justified the means. Facing this formidable maxim the conservative schoolman can but back-water.

In working out his material the author has carried the analytical process almost to its limit. If here and there his opinion be not rigidly Scholastic, there can be no question as to his never-failing adherence to the *tres modi sciendi.* Definition and division, at least, marshal the matter on every page, and if the *tertius modus, argumentation,* does not appear to be so ubiquitous, it is only because it conceals itself under the modern garb, *criticism.* The strongly marked didacticism — the heavily lined paragraphication with outstanding headlines—make the work a model text book—an adaptation which is further accentuated by the perfect analytical tables and the bibliographies.

As the book is likely to pass into many future editions we might note that its value would be increased by adding some chapters on the *New Psychology.* Psycho-analysis and kindred terms are explained in the index. Some additional details in the body of the work would be desirable. Moreover, at least a brief synopsis of the History of Philosophy would serve to complete and extend the usefulness of the treatise as a text book.

A NEW SCHOOL OF GREGORIAN CHANT. By the Rev. Dom Dominic Johner, O.S.B., of Beuron Abbey. Third English Edition based upon the fifth enlarged German edition by Dr. Hermann Erpf and Max Ferrars, B.A. Dubl. Ratisbon and Rome: Frederick Pustet: New York and Cincinnati. 1925. Pp. 363.

Whatever differences there may exist in the theories assumed to be best suited to impart a knowledge and appreciation of the liturgical

chant in the Catholic Church, there can be no question as to the excellence of the Gregorian themes and modes for maintaining a dignified and devotional practice in our religious worship. The excellence of that service, however, can be shown only when it is set forth with the labor and care demanded of work done directly for the King of Heaven and by His express command. That command does not exact scientific or academic musical training, though such knowledge is of great service in the leaders; but it demands intelligent application and careful practice. The Pontifical Pius X School of Gregorian music, not to speak of the Gregorian Association, the Cecilian Society, the organized choirs of the Paulist Congregation and numerous local efforts, offer every facility for the popularization of a chant in our churches at once devotional and pleasing, without catering to a worldly standard or individual vanity. What is needed is intelligent coöperation of the pastoral clergy everywhere with these efforts.

One way to secure the actual appreciation of the value and beauty of the liturgical chants is to read a book like the one here offered. It tells what Gregorian chant means and what it imports; the different types and forms of that music, their application and coördination in the divine service. It instructs in the manner of singing and developing the vocal organs by practice. Next it explains the liturgy in which the chant plays its varied parts. And here the priest finds a mine of rich information regarding the Catholic worship which may be used in instructions and sermons. It is worth while to learn to understand the beauty of the Catholic ritual in its solemn chant.

THE SACRAMENTALS according to the Code of Canon Law. A Dissertation submitted to the Faculty of Canon Law of the Catholic University of America, in partial fulfilment of the requirements for the Degree of Doctor of Canon Law. By the Rev. John Linus Paschang, J.C.L., of the Diocese of Omaha. 1925. Pp. 128.

MASS STIPENDS. A Dissertation submitted to the Faculty of Canon Law of the Catholic University of America, in partial fulfilment of the requirements for the Degree of Doctor of Canon Law. By the Rev. Charles Frederick Keller, S.T.B., J.C.L., of the Archdiocese of Philadelphia. 1925. Pp. 167.

These two dissertations answer the practical purpose of interpreting the familiar pastoral topics of sacramentals and Mass stipends in the light of the new Canon Law. The traditional view of sacramentals made of them signs or rites and acts, similar to the sacra-

ments, in that they impart grace, while not definitely instituted as such by Christ in the sense in which the sacraments are made means of salvation. They were commonly comprised in the formula *Orans, tinctus, edens, confessus, dans, benedicens.* Canon 144 defines them as things or actions used by the Church "ex sua impetratione" to produce spiritual effects. This definition limits the notion of sacramentals, and it is to point out the lines upon which this limitation, in the terms of ecclesiastical law, is based, that Dr. Paschang conducts his inquiry. Incidentally the author shows the inaccuracy of older definitions accepted hitherto as typical. Thus, the Washing of Feet would agree with the traditional definition of a sacrament as an external sign conferring grace and endorsed as a practice by Christ at the Last Supper. Yet the Church does not so accept it. The treatment of the subject of sacramentals here is intended to meet juridical problems rather than to subserve the practical purpose of instructing in the liturgical, dogmatic or pastoral significance of the sacred acts.

Dr. Keller's study of the historical, juridico-canonical, and moral title of the practice of giving stipends for Mass service embraces the whole range of the subject and will be found equally interesting and instructive to the theologian and the pastor. There is no practical nor theoretical aspect of the matter which is not thoroughly and exhaustively treated. The dissertation deserves a place in the library of the priest because we have no other work in English to fill the gap on this important topic of pastoral ministration.

BREVIARIUM ROMANUM (Mechlin Edition). Four volumes in 12mo. New York, Cincinnati, Chicago: Benziger Brothers.

We recently called attention to the traveller's edition of the Ratisbon Breviary in one volume as a practical convenience for the missionary and the priest on vacation. There are, besides, many priests who need or prefer at all times a printed page whose large and clear type puts no strain on the eyes even in dark churches and choirs. For such clerics, whose number is not confined to the aged or to men of weak sight, the Mechlin twelvemo Breviary will prove a great boon.

Besides the large legible letterpress it has the advantage of a continuous text of Ordinarium and Psalter, with all references as far as possible eliminated, so as to make frequent turning of pages unnecessary. Commemorations are given in full. Psalms, capitulum, and hymn, as well as antiphons, are repeated in order to serve the reader's convenience. Ferial offices, like those of Holy Week, are printed in full without interruptions which call for reference. Altogether, this is a perfect edition of the daily canonical Prayer of the priest.

Literary Chat

Professors and students in colleges and seminaries wherein Logic is studied in English have probably come to appreciate the merits of the *Elementary Handbook* by Fr. John Toohey, S.J. It is gratifying to find that the manual has recently come forth in a new edition, which contains a number of important changes and additions relating especially to the technique of the syllogism. With the new improvements, it would be hard to find a more satisfactory manual of dialectics, unless indeed it would be one in which the subject of fallacies were illustrated by examples which do manifest the real danger lurking in sophistical argumentation. Won't some intrepid Logician be brave enough to get out an expurgated edition of the antique chapter on fallacies? Father Toohey's *Handbook* is given a befitting and serviceable dress by Schwartz, Kirwin & Fauss, New York.

Those who study Logic through a Latin medium have an almost "infinite number" of manuals from which to select. Amongst the more recent to issue forth from the press is the *Elementa Logicae,* auctore Carolo Meing, Ph.D. In a neat little volume of 217 pages the author has summed up the substance of the traditional Dialectics and the major part of Critics. He has succeeded in being brief without becoming obscure. (Herder Book Co., St. Louis, Mo.)

Students of philosophy will welcome the revival of the periodical *Divus Thomas* which was amongst the many of the more important learned periodicals that were obliged to suspend publication during the late war. Breathing an international spirit, the new *Divus Thomas* is published in Latin, though some of its articles appear in Italian, French, German, Spanish, and English. The scope is broad enough to embrace commentaries on special passages of St. Thomas's works, dissertations on philosophical and theological topics, summaries of cognate periodicals, book reviews, and so on. The initial number for 1924 was an annual (pp. 280). Thereafter it is to appear regularly as a quarterly, the annual being distributed as a premium to future subscribers. As heretofore, this unique periodical, which students have found to be of such exceptional value, is published from the Alberoni College, Piacenza, Italy.

In connexion with the *Divus Thomas* just mentioned, which is printed for the most part in Latin, it is proper to call attention to another cognate periodical bearing the same main title but which is issued in German. The latter is the continuation of the well known *Jahrbuch der Philosophie und Speculative Theologie* which had been founded and for many years edited by the late Dr. Ernst Commer. Obliged to suspend publication during the war, it was subsequently revived and is now in the third year of the new series. It is under the management of the Dominican Professors of the Freiburg University, a fact which assures its superior quality and interest. (Freiburg, Switzerland: St. Paulus-Druckerei.)

Saint Thomas, "Guide des Etudes", contains the Latin text of the Encyclical of Pius XI, *Studiorum Ducem,* with a French translation on parallel pages, an analysis of the great papal pronouncement, together with notes and comments. The whole, being adequately indexed, will prove useful to students of St. Thomas (pp. 277, P. Téqui, Paris).

Under the title *Etudes Sociales et Psychologiques Ascetiques et Mystiques,* the veteran Dominican writer Père Hugon has collected a number of studies of permanent interest. The theological and philosophical attainments of the eminent writer are a sufficient guarantee of the solidity and fundamental value of these essays (P. Téqui, Paris).

Dr. Arendzen has written in a most attractive fashion of the question *What Becomes of the Dead?* His study in eschatology is neither a meditation book nor a theological treatise; but something that partakes

of both. It offers thoughtful considerations on a theme which it is most important for us to realize in the present life of actual probation. His work is new in its mode of presenting the eternal truths. The reader feels the contrast between the conventional acts of faith and their insufficiency in view of the modern errors on the after-life which neutralize the sense of realization in the man of the world, though he professes belief in immortality. The author pictures eloquently the imagery of heaven, hell, purgatory much as we see it in Dante's Divine Comedy. Moreover, he solves many problems of that vision, concerning the resurrection of the body, the condition of the soul in limbo, and the fate of the unbeliever who has lived in darkness not wholly of his own choice. The arguments from reason for immortality as well as against it, and the conditions in which it is met, are examined without wearisome technicalities of scholastic phrase. Many incidental obscurities and mysteries of religion and revelation are cleared up in a way to warm the heart as well as illumine the mind. (B. Herder Book Co., St. Louis.)

From a spiritually practical point of view the tract *de Novissimis* is obviously the most important of all Theology. Philosophy makes many deductions of far-reaching significance concerning the end and the destiny of man. For the fullest and the most certain knowledge upon these subjects we must, however, appeal to revelation. Although there is no dearth of books covering both the philosophy and the theology of the "Last Things", a neat little volume entitled *The End of the World and of Man* merits consideration. Within less than two hundred pages the learned Benedictine Dom Lanslots (who may be remembered by the present reader through an able work on Canon Law) summarizes most of what is known and believed regarding these subjects. The doctrine is solid, the distinction between what is *de fide* and what is a matter of theological speculation being kept in the foreground. The book is neatly made at the Belmont Press, N. C., and published by Frederick Pustet & Co., New York.

Dom Lanslots has compiled another useful little volume, entitled *Summary of Religious Life for Congregations of Sisters*. Intended, as the title indicates, for the use of religious communities, especially for Novices and Mistresses of Novices, it will also be helpful to young women in the world deliberating on their vocation; for it will aid them to come to an intelligent decision in a matter of such supreme importance. (Pp. 81; The Abbey Press, Beatty, Pa.)

A treatise that should be of special value to religious communities, particularly of men, has appeared in the form of a dissertation which was lately presented to the Faculty of Canon Law at the Catholic University, Washington, D. C., in part fulfilment of the academic requirements for the doctorate in Canon Law. The dissertation is entitled *De Indulto Exclaustrationis necnon Saecularizationis*. The author, Fr. Cyril Piontek, O.F.M., S.T.B., J.C.L. (Pulaski, Wisconsin), follows the subject, exclaustration and saecularization from the religious community life, along the course of their history from the beginnings of monasticism in the fifth century down to the present legislation embodied in the new Code. Those who have never had occasion to look into a matter so technical would be surprised, were they to examine this dissertation, at the wealth of information, historical and juridic, accumulated between its covers. What can hardly fail to impress the non-professional reader is the wisdom which the Church has displayed in her legislation on this particular feature of the religious community life, legislation in which she has so wonderfully safeguarded the liberty of the individual and at the same time defended the corporate rights of religious associations. Aside from this widely cultural value, the dissertation is exclusively of professional interest to religious communities, who will find it a perfect treasury of juridic information. (Washington, D. C.)

One of the youthful heroines of sanctity who not improbably will some day receive the full honors of the altar is the Venerable Agnes de

Langéac. During the brief span of her thirty-two years (1602-1634) she occupied with unsurpassed efficiency the most responsible positions of the religious life, while at the same time she dwelt almost constantly in the highest states of mystical contemplation. One of the signal and enduring results of her saintly activity is seen in the influence she exerted upon M. Olier in founding the Congregation and establishing the Seminary of Saint Sulpice. The life of this singularly gifted *religieuse* is sketched with profound spiritual insight and charming style by M. Jeune, S.S., Superior of the Sulpician House of Study at Issy. The book bears the title *Une Mystique Dominicaine, la Vénérable Agnés de Langéac* (pp. 254, p. Téqui, Paris). It is illustrated by a number of photogravures.

"A judge inflicts punishment not through love of another's misery, which would be rendering evil for evil, but through love of justice, which renders justice for injustice, good for evil." The philosophy underlying this canon of the new Code (XXIII, Q. 3, C. 1), is ably brought out in a slender volume entitled *Juris Criminalis Philosophici Summa Lineamenta* (pp. 209; Taurini, Marietti) by Professor Joseph Latini. Compiled primarily as a text book for the use of the author's classes at the Roman Pontifical Seminary, the manual presents in a clear and didactic form (1) the nature and rational foundation of social penality, its origin and historical development; (2) some of the manifold aspects of social crime —its qualities, degrees, mitigating factors, and so on; (3) the various kinds and features of punishments. Though a small volume in bulk, it is in quality rich with philosophical theory, historic incident, and illustration. Of special interest both to the ethician and the student of criminal law are the chapters on the obligatory effects of penal laws and the right inherent in the state to inflict capital punishment. The author's sound teaching on the latter right deserves special attention in these days when sentimentality is wont to contravene the claims of justice.

The famous conferences delivered during Lent in the Cathedral of Notre Dame, Paris, reach a wide circle of readers through the volume in which they are annually published. The series for 1924 continues the *Exposition de La Morale Catholique,* upon which the eloquent Dominican Père Janvier has been discoursing during the past twenty Lents. The special topic for last year was *Perfection dans la Vie Chrétienne,* the dominant idea being the essential preëminence of the contemplative over the exclusively active state of life — an idea which needs to be stressed more than ever in these days when the essence of religion and true spirituality is so widely held to consist exclusively in social service. Père Janvier's conferences both for the depth and clarity of their thought and the grace and beauty of their literary form have received a place amongst the modern classics of pulpit eloquence. Pp. 344; Lethielleux, Paris.)

Many of our readers have derived both esthetic gratification and spiritual edification from Fr. Houck's *Our Palace Wonderful* and *The Palace Beautiful.* The same writer has recently published through the Herder Book Co. (St. Louis, Mo.) a small volume entitled *The Angels Good and Bad.* The teachings of faith and theology on the world of unembodied spirits is set forth in simple language and graceful style. As the author's purpose is practical rather than speculative, technically scholastical questions are not discussed. Its attractive make-up sets the book at once amongst the class of objects desirable as gift tokens.

A Pilgrim's Miscellanea, by M. D. Stenson, contains vivid descriptions of many fair scenes and hallowed shrines. Short biographies of illustrious saints —Sts. Francis de Sales, Vincent de Paul, Augustine, Monica, Cecilia, and others—are given in connexion with these accounts. The narrative combines interesting details of travel and instructive facts of history, with edifying memories of sacred spots and saintly personages. Though most of the chapters tell of places familiar to the average traveler, such as Rome and Loreto, they include events and circumstances of original value, while

some of them describe scenes remote from the beaten roads and incidents not so generally experienced. Of the latter sort are the descriptions of the village and surroundings of Fontarabia nestling in the foothills of the Pyrrenees that dip into the Atlantic at the northwest corner of Spain. Here in this home of the sturdy Basques, the Feast of the Nativity of Our Blessed Lady is celebrated with a fervor and dramatic solemnity that are only surpassed by the intensity of devotion and vivid reality of symbolism which give a wholly original and unique character to their dramatization of the sacred events of Holy Week and Easter. Those who are "reading up" in view of prospective travel or pilgriming will profit by perusing these *Miscellanea*. It is to be hoped that there will be so many perusers, that a new edition of the book may be demanded: a contingency that will afford occasion to correct some rhetorical imperfections.

That the "Sister of Notre Dame" who has given us two volumettes of "First Communion Stories" knows how to write for children is proved by the warm reception accorded to those collections. From the same vivid pen a third series has recently appeared in a pretty booklet (pp. 88) entitled *Ten Eager Hearts and Other Stories*. That the sentiments embodied in the stories should have emanated from real actual children is a testimony as much to the educative power of their teacher as to the piety of the little ones. As Father Roche, S.J., observes in the brief foreword, "adults and critics may not enjoy the flavor of this food for babies nor find any nourishment in it," but they should not forget that "the dish has not been dressed for their table". The stories are meant for real children and for grown-ups in whom the child still lives. (London, Sands & Co.; St. Louis, B. Herder.)

A new luminary has appeared in the boy's heaven of storydom: His name is Fergal McGrath, S.J., and the wagon he has hitched to the star—himself—is *The Last Lap*. In other words, that is the title of the first and the late—not last, but recent—book by this latest of writers for boys. The setting is St. Ronan's boarding school, somewhere in the south of Ireland. The titles of the chapters tell how the story runs. "Alec holds on" (he ought to have passed the ball; his selfishness lost the game); "Father Mangan Hits Out from the Shoulder" (Alec, he decides, needs unselfing); "William's Pantry" (Alec almost gets caught out of bounds); "A Little Tragedy", "The Strike-breakers", "High Finance—and Low". And so on to the end of the twenty-second chapter wherein "Alec Gets There" (a wiser and a less selfish lad). It's a splendid boy's story. Probably neither Fr. Finn, nor Fr. Spalding, nor Fr. Boyton has told any better. However, comparisons are out of place. So the Chatter must make none. Let him here just say to you, boy-lover: "If you want a real, live, gripping, healthy, manly book for a lad in the early and middle teens, give him *The Last Lap* by Fergal McGrath, and you won't regret it. (Benziger Bros., N. Y.; pp. 249.)

Twelve and After is the title of the recent addition to "The Sower's Handbooks". The volume contains a course of religious instruction adapted to the needs and capacities of youths entering upon their teens. It presupposes a knowledge of the catechism such as is provided in the preceding numbers of the series. On the whole the course, which is graded for two years' work, follows the Church's seasons. The matter is schematically arranged, thus facilitating the selective work of the teacher. Needless to say, the manual sustains the high standard of expository art set by *The Sower*.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

A Link between Flemish Mystics and English Martyrs. By C. S. Durrant. Preface by Cardinal Bourne. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xvi—456. Price, $5.25 *net*.

St. Thomas Aquinas. Papers from Summer School of Catholic Studies, Cambridge, 4-9 August, 1924. Edited by the Rev. C. Lattey, S.J. Heffer & Sons, Cambridge; B. Herder Book Co., St. Louis. Pp. ix—311. Price, $2.25.

Council of Nicaea. Memorial for its Sixteenth Centenary. By A. E. Burn, D.D., Dean of Salisbury. Frontispiece. Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto. 1925. Pp. xi—146.

Rebuilding a Lost Faith. By an American Agnostic, John L. Stoddard. P. J. Kenedy & Sons, New York. 1925. Pp. vii—222. Price, $0.60 *postpaid*.

Dévotions et Pratiques Ascétiques du Moyen Age. Par Dom Louis Gougaud, Bénédictin de Saint-Michel de Farnborough. (*Collection "Pax"*, Vol. XXI.) Desclée, de Brouwer & Cie ou P. Lethielleux, Paris; Abbaye de Maredsous. 1925. Pp. vii—237. Prix, 7 *fr*.

Our Modern Chaos and the Way Out. By Ernest R. Hull, S.J. Examiner Press, Bombay; P. J. Kenedy & Sons, New York. 1925. Pp. 80. Price, $0.30 *net*.

The Virgin Birth. By Martin J. Scott, S.J. P. J. Kenedy & Sons, New York. 1925. Pp. 295. Price, $2.15 *postpaid*.

The Catholic Church. The Mystical Body of Christ Animated by the Spirit of God, the Teacher of the World. By Francis Xavier McCabe, C.M., LL.D. Vincentian Press, 1605 Locust St., St. Louis. 1925. Pp. vii—56.

Jesus and His Pets. Mission and Retreat Talks to Children. By the Rev. Fulgence Meyer, O.F.M., author of *Uni Una*. St. Anthony Monastery, Cincinnati. 1925. Pp. 118. Price, $0.50.

De Indulto Exclaustrationis necnon Saecularizationis Dissertatio Canonica. Edidit Fr. Cyrillus Piontek, O.F.M., S.T.B., Iuris Canonici Doctor, et Iuris Canonici Professor in Seminario Seraphico Commissariatus Pulaskiensis apud Green Bay, U. S. A. 1925. Pp. xxiv—279.

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